

C A disputaciō of purgatoire made by Johan
Frith which is deuised in to thre boke.

The first boke is an answer vnto Rastell/
which goeth aboute to proue purgatoire by na-
turall philosophye.

The seconde boke answereth vnto Sir
Thomas More/which labourerth to
proue purgatoire by scripture.

The thirde boke maketh
answer vnto my lord
of Rochestre which
most leaneth vnto
the doctoures.

Beware lest any man come and spoyle you
thorow philosophye and deceptfull vani-
te/thorow the traditions of men/and
ordinacions after the worlde/
and not after Christ. **A**
Colosse. iiii. 18.



Johan Frith unto the Chyliden Reader.



Grace and peace be with the
chyliden reader. I am sure there
are manye that will moche mer-
uel and counte it a greates pre-
sumpcion that I beinge so yon-
ge and of so smalle lerninge da-
re attēpte to dispute this mat-
ter agēst these thye personages

of the which numbre two/that is to saye my lord
of Rochestre and Sir Thomas More/are au-
gient me both of greates witte and dignite. Not-
withstandinge I wol desire them patientlye to
heare mine answer/not aduertysinge who spea-
keth the wordes but rather what is sayed. And
as concerninge myne youth / let them remem-
ber what pauls monisheth. 1. Timo. iiij. willinge
that Timotheus shuld instruct the congrega-
cion and that no man shulde despise his youthe
for as the spyrte of god is bounde to no place/ene
so is he not addicte to any age or person / but
inspirith when he will and where he wol makynge
the yonge to se visibils & espye the truth / and
he eschues to dreame dreames and to wendye in
phantasies I. Cor. 2.

I. Tim. 4.

And as touchinge my lerninge I must nedes
acknowledge (as the truth is) that it is very small/
nevertheles that litte (as I am bounde / here
I determyned/by goddes grace) to bestowe to the
chelpinge of chyliden congregaciō which I praye
god to increase in the knowlege of his wordes.

I. Cor. 2.

I. Cor. 12

I holde not that any man shulde admitt
my wordes or lerninge/excepte they well stande
with the scripture and be approued thereby.
Kepe them to the touchstone and trye them with
goddes wordes. If they be founde false & con-
traire / then dampne them / and I shall also

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Ezech. 33.

renoke them with all myne harte. But if the scripture allowe them/that you can not denye but it so is/then resiste not the doctrine of god/but knowlege youre ignorance and seduction and retourne gladlye in to the right waye. For if you can not improue it by goddes worde / and yet / of an hate and malicious minde that you beare vnto the truth labour to resist it and condemn it that it shulde not sprede : I ensure you youre sinne is irremissible and euen agens the holye gost/and the bloude of them that perish for faulte of enstruccion shalbe required on youre handes .

1. Thes. 2.

Paraduenture some of you will saye that youre fathers and olde progenitours with many holye men and doctoures haue so beleued/that therfore you will abyde by the olde. I answer: The wayes and iudgements of god are intrucelous/who knoweth whethere god haue suffered his electe to erre and be seduced for a season/to the extent that the vnfaithfull which wold not beleue the truth but had pleasure in iniquite might stobbe at their erreure in to their bitter confusion and ruyne : Al though a man be neuer so faithfull and holpe / yet is there moche imperfection in him as long as he is included in this mortall bodie/how be it it is not imputed vnto him / but thorow the faith in christes bloude hoellpe pacified and forgiven. And therfore it is not sure that we folowe their exterior workes or other imaginacions / but let vs euer conferte them vnto the pure worde of god/and as the scripture testefyeth so let we receaue the.

My lord of Rochestre doth testefye him false writinge vppon the. xviij. article/that there are manye poyntes both of the gospels and other scriptures

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Scriptures which are now discusse more diligē-
tlye/and more clerelye vnderstonde then they ha-
ue bene in tymes past. And addeth furthermore
that there are diuerse places i scripture yet sum-
deale darke/which he douteth not but that they
shalbe more open and light vnto oure posterite/
for why shall we despayre of that (sayeth he)
sith that the scripture is for that entent left
with vs that it maye be vnderstonde of vs ex-
actlye and to the vtmost poynte. Of this maye
you euidentlye perceaue that tye olde fathers
and holpe doctoures haue not sene all the
truth. But sumwhat is also left/thorow the
hpe prouision of god/to be discusse of their suc-
cessours. And therfore is it not mete that we
streyght wayes cleaue vnto their wordes with-
out any further enserching the scriptures/but
we must examine all thinges by the scriptures
although. **S.** Paule or Peter shulde preach it
vnto vs / as we se experience Actes. xvij. that
when Paule preached / the audience daylye ser-
ched the scriptures whether it were as he sayed

Actes. 17.

But you haue bene of longe continuance
secluded from the scriptures/which is the cau-
se of such grosse errours as ye are now fallen
in/so that ye coude neyther serch them/nor yet
once loke on them. Blas what blindness doth oc-
cuppe oure eyes? Are ye so childishe to beleue
that the same worde which hath made the vn-
faithfull and heretikes/faithfull and christen in
tymes past/is now so farre altered that it shul-
de cause the faithfull and christen to become he-
retikes? I praye god open youre eyes. Now be
it we maye now wel tast at oure fingers endes
that we haue longe bene in that miserable case
that Paule prophesied vppon vs. **Thessalo.**
a 3 11. that

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2. Thes. 2 is. that god hath sent vs stronge delusions be-
cause we wolde not receave the knowlege of
the truth: what greater delusion can we haue/
then to thinke that the verbe worde of god/
which was witten for oure comforte / which is
the verbe fode and sustenaunce of oure soules/
Rom. 15 which is the sure metyarde and perfecte touch-
stone that iudgeth and examineth all thin-
ges: to thinke (I saye) that this wholesome
worde shulde be oure popson and condemp-
nacion:

And al be it oure forefathers haue lyved
with out it and receaved all for truth that ou-
re prelates belyes haue imagined: yet is not
their faute and oures a like (although I can
not excuse their ignoraunce but that it is sinne
before the face of god) for they had not the light
of goddes worde opened vnto them. Now sith
we haue the light declared vnto vs / and yet
will proceade in blinde ignorauncye and not co-
fesse and examine these iuglinge mistes with
the light of goddes worde / oure ignoraunce
is wilfull and with out excuse.

Suffer therfore all thinges what so ever
they be / to be tryed and examined by the scrip-
ture. If they be true then shall the scripture
do them no hurte / but stablish and strengthen
them; for the scripture discloseth nothinge but
falsched / and condemnieth nothinge but that
is damnable.

And now to descende vnto oure matter
and disputation which is of purgatorie / I
shall shewe you what occasion I had to take it
in hande. I wrote a letter vnto a certayne
frynde in englonde/despyng him instantly to
sende me certayne booke which I thought ne-
cessarye

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cessarpe for my vse and were not to be gotten
in these partyes / as the cronicles / Sir Tho-
mas Moores boke agens the supplication of
beggars and certen other. These boke I re-
ceaved vppon. S. Thomas daie before Chri-
stmas / the yere of oure sauoure a . M . cccc .
and . XXX . with a lettre witten in this for-
me : Sir I haue sent you such boke as you
wrote for and one moe of Rastels makinge/
wherin he goeth aboute to proue purgatorie/
by natural philosophye: which thinge (quod he)
I thinke be more easie to do/then to proue it by
any good scripture. &c. This stufte receaved/I
was meruelouslye despyous and tickled to se
what reasons he brought for his probacions.
And in the beginninge and prologe of the boke/
he sette seven reasons which he sayed that
fonde felowes alleged for them to proue that
there coulde be no purgatorie . And in dede
they are verpe fonde that wolde denye purga-
torie / if there were no better argumentes to
confute it then he assigneth. But by goddes gra-
ce I will propounde seven tymes seven which
shall haue such pith / that their paynfull pur-
gatorie shall not be able to abyde the worst
of them / for these seven that Rastel assigneth
are not worth one bene.

When I had red and wel pondered these rea-
sons / I thought that he shuld Charpelis haue
confuted them / as he might full well haue do-
ne / speciallpe sith they were but of his awne
imaginacyon . Neuerthelesse when I came
vnto his solucions I founde not one but it had
certen poyntes repugnaunte vnto the scriptu-
re (vnto which oure reason must euer be obe-

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dient) yee and also they were extremelye iniu-
rious vnto christ and his precious bloude.

**Julius gel-
lius**

When left I him/and red sir Thomas Mo-
res booke/to se what scripture might be brought
for that purpose. And after that made I dili-
gent enquire to come by my lord of Rochesters
booke which also writeth on the same matter/and
when I had wel examined their reasons / and
had sene the ordre and processe of the scriptures
which they alleged: I founde that clerelye were
fpyed which Julius Gellius saith / that it we-
re a greate deale better for a man to be sharpe-
lye rebuked yee and openlye to haue his fautes
published of his enemye/then to be coldlye and
slenderlye prayled of his frende. For a mannes
enemie ensercheth narrowlye and gathereth to ge-
ther all that he can imagyne/and so accuseth a
ma more of a fumous heate then of any verite:
and therfore the audience(if they be wyse) con-
sidre his wordes thereafter / and so geue verpe
small credence or els none vnto them. But if a
mannes frinde before audience do prayle him
slenderlye and coldlye / it is an argument that
the person is verpe faultye / for a frinde behol-
deth al qualities and circumstaunces/his birth
bringinge vpp / and what feates he hath done
all his liffe longe: yee and applieth manye thin-
ges vnto his frindes prayle / which serue but
smallye for it/for he will leaue nothinge behin-
de that maye be imaged to employe his fren-
des fame and honoure. Now if in all these poyn-
tes he can not colour out a glorious apparent
laude / but is compelled for lacke of matter to
prayle his frinde slenderlye/then (if the audien-
ce be wyse

Ye chriſten Reader.

ee be wyſe) they maye ſone coniecture that he is
no prayſe worthy / and alſo maye well doubt
whether that ſmall prayſe which he gaue him
be true or not. Euen ſo / when I had red theſe
booke of Sir Thomas More and my lord of
Rocheſtre / and ſawe the ſmalle probacions and
ſlender reaſons that thoſe two witty and lea-
rned men had brought to confirme purgatorie /
conſideringe alſo that they are the chefeſt frin-
des / protectours and patrones therof / and that
they had applyed manie reaſons and ſcriptures
for their purpoſſe (for lacke of matter) that ra-
ther made ageniſt them / yee and not that onely /
but alſo that they diſſented betwene the ſelues
in their probacions / for. M. More ſayeth that
there is no water in purgatorie. And my lord of Roche-
ſtre ſayeth that there is water there. Maſter
More ſayeth that the miniſters of the puniſhment
are deuils. And my lord of Rocheſtre ſayeth
that the miniſters of the puniſhment
are aungels. Maſter More ſayeth that both the
grace and cherite of them that lye in the paynes
of purgatorie / are increaſed. My lord of Ro-
cheſtre ſayeth that the ſoules in purgatorie op-
tayne there neyther more faith nor grace nor
cherite then they brought in with them. Theſe
thinges conſidered / it made myne harte yerne
and fullpe to conſent / that this their paynfull
purgatorie was but a vayne imaginacion / and
that it hath of longe tyme but deceaued the
people and milked them from their monye.

Notwithſtandinge god hath leſte vs two pur-
gatories. One to purge the herte and clenſe it
from the filth which we haue partely receaued
of Adam (for we are by nature the children of
wrath Ephe. 1.) and partly added therto by co-

a ſ ſentinge

Maſter
More and
my lord
of Roche-
ſtre can
not agree.

The pur-

gatories
that god
hath orde-

Johan frith vnto

Joan. 15. sentinge vnto oure natural infirmite. This pur-
gatorie is the worde of god as christ sayeth Jo.
gatorie of xv. Now are ye cleane for the worde which I ha-
ue spoken vnto you. This purgacion obtayneth
no mā but thow faith / for the vnfaithfull are
not purged by the worde of god / as the scribes
and pharisees were nothinge the better for hea-
ringe his worde but rather the worse for it was
a testimonie agens them vnto their condem-
nacion. And because we receaue this purgacion
onlye thow beleuinge the worde / therfore is

1 Pet. 1. the vertue of this purginge applied also vnto
faith / for Peter saith 1 Pet. 1. that the gētes har-
tes were purged thow faith / that is to saye /
thow beleuinge the worde. And what wor-
de is that? verely the preachinge that chris-
tes deeth hath fullye satisfied for oure sinnes
and pacified for euer the fathers wrath towar-
des vs. 1 Pet. 1. This faith purifyeth the harte
and geueth vs a will and gladnes to do what
so euer oure most mercifull father commaun-
deth vs.

Heb. 12. Neuerthelesse because oure infirmitye is so greate and oure
The pur members so weake and frayle that we can not
gatorie of eschewe sinne as oure harte wolde and as ou-
re members will desyreth: therfore hath god lefte vs a no-
ther purgatorie which is christes crosse. I mea-
ne not his materpal crosse that he him selfe died
on / but a spetiuall crosse which is aduersite / tri-
bulacion / worldye depression. 1 Pet. 1. And this is
called the rod or scourge of god wherwith he
scourgeth euerye sonne that he receaueth / that
we maye remembre his lawe and mortefye the
olde Adam and fleshlye lust which els wolde
ware so rebellous that it wolde subdue vs / rat-
her in vs and holde vs thraulde vnder sinne.
when

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When so euer we haue committed a cryme then **Psalm. 89**
is god present with this rod as he sayth psalm
lxxxix. If they defyle my ceremonies and do
not obserue my commaundmentes/then with a
rod shall I punish their sinnes and with bea-
tinges shall I rewarde their iniquities/but yet
my mercye shall I not take from him neyther
will I deceaue him of my promise.

This crosse must we receaue with a glad
harte and thanke oure lovinge father for it/for
it is but a medicyne to heale oure infirmitie and
to subdue oure rebellious membres. But when
oure membres are fullye mortefyed / that is/
when deeth hath subdued oure corruptible bo-
dye / and oure flesh committed to rest in the
erth/then cease the purgatories that god hath
ordeyned/and then are we fullye purged in his
sight.

If oure clergye coulde haue founde in their
hartes to haue taken these purgatories vpon
thē/ they had neuer neded to imagine any other
but sith their liffe beganz to waxe so dissolute/
speciallie sith they shuld be the salte of the erthe
and lantrens of light: It was necessarie for thē
to imagyne a purgatorie after this liffe/for els
they might be sure that the most parte of them
were neuer like to come in heauen.

Iudge chursten reader whych hast the sprete
to discerne and knowest the voyce of chryst what
reasons castell hath brought and how he hath
solved them. for in my mynde both hys reason
and solucyons are so chyldeish and vnlawyer/
so vnlearned and bare/ so full of fautes and pha-
talpes/that I rather pitye the mannes depe ig-
norance and blindenesse (whych) hath so decea-
ued him

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hym selfe thorow phylosophye and natur-
all reason) then I feare that he by hys dayns
probacions shuld allure any mā to consent vnto
to hym.

Judge and conferre the scripatures whych
Myr thomas More and my lord of Rochestre
allege for theyr oppinion/and I doubte not but
that god shall opene thynne eyes to espye that thin-
ge whych hath blinded them.

Judge and compare the scriptures to gether
whych I haue brought to confyrm my pur-
posse. ponder theyr reasons and my solucyons
vnto them/and I am sure thou shalt perceaue
that my smalle lerninge hath condempned theyr
hys eloquence / that my folye hath brought to
nought theyr wysdome/and that my youth hath
disclosed their old and festred ignorance.

And thys is euen the olde practyse of god:
to chosse the folysh thynges of the wolde: to con-
founde the wyse. to chosse the weake/ to confounde
the myghtye: And to chosse the vile thynges whi-
ch are of no reputacyon: to confounde them of
hys degre: that no flesh might boist it selfe in his
syght to whom onely be prayse and thanks for-
euer. Amen.

A pprologe. wherbye a man
mape the better percea-
ue the occasyon
and hole cause
of thys boke.

There was a brother of oures named Sym-
on felych(whych now I truste resteth in
goddes handes) whose eyes god had opened/ not
onlye to espye the wylle walkinge of hypocrites
and ruyne

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and ruyne of the royaume which thorow they
meanes was nye at hāde: but alſo to marke and
pōndre the perill of mēnes ſoules / and how that
the ignoraunte people by their ſeduciō was fal
len in to that frantick ymaginacyon that they
moze feared the pope and his decrees which are
but vanite / then god hym ſelfe & his lawe which
are moſt rightwyſe and eternal. This man ther
fore of a feruēt and burnynge zeale that he bare
to the welth of the cominaltie, brake out & tou
ched theſe hypocrytes in a litle treatyſe whych
he called the ſupplicacion of beggers / wyllynge
that we ſhulde geue the abundaunce of oure ry
cheſſe vnto the pooze to whom yt ys due by the
lawe of god: and that we ſhuld no lenger ſuffer
oure ſelues to be dyſpoyled & robbed of a ſyght
of ſturde lubbarres whych vnder a falſe cloke
of vertue and prayer deceyue the pooze of the
lyuyng and both the pooze and the ryche of their
ſoules helth / if credence be geuen vnto them.

And where theſe wylde foxes wolde haue pre
tendyd the cloke of purgatorie affirminge that
it were due vnto the becauſe they praye for the
p: frendes ſoules that they myght come to reſt /
he answered vnto that poynte p:uētinge the
obieccyon / and proued that eyther there coulde
be no ſuch purgatorie / or els that the pope were
a mercileſſe tyraunte whych (as he ſayeth hym
ſilſe) maye delyuer them from thence and wyl
not excepte he haue monye. At this poynte be
gane. M. Moze to ſume and toke vppō him ſil
ſe to be proctoure for purgatorie (I wil not ſaye
that he was hyred therto of oure ſpiritualtye al
though many men dare ſwere it) & to conferme
his purpoſſe he wyeſted ſore the ſcriptures / and
tryumpheth alſo that the verye miſcreauntes
and idolatres

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Rastell

and idolatres beleue that there is a purgatorie
he addeth thereto (to stablysh hys matter wpth
all) that there is no man whych beleueth that
there is a god and that the soule of man is im-
mortal/ but he must needs graunte that there
is a purgatorie. There toke Rastell hys holde/
whych is a prenter dwellinge at poules gate in
london and of master Hoies allyaunce/ whych
also coucteth to countrefayte hys kinsman/ al-
though the beames of hys braynes be nothings
so radiaunte nor hys conueyaunce so commen-
dable in the yies of the wylde. Notwithstandin-
ge thys Rastell hath enterprysed to dilate thys
matter/ and hath diuided it in to .iii. dyalogues/
imagininge that two mē dispute this matter by
naturall reason and philosophye secludynge
Chryst and all scripture. The one of them (that
shulde dyspute thys matter) he calleth Ginge-
min/ and sayneth him to be a turcke and of Ma-
hometes lawe. The seconde he nameeth Lomira
go an almayne and of Christes sayth. And he
maketh the turcke to teach the chrysten man
what he shulde beleue.

The fyrst dialogue goeth aboute to proue by rea-
son that there is a god/ whych is mercifull and
ryghtwylde. The seconde entendeth to proue/
that the soule of a man is immortal. Agens the
se two dyalogues I wyll not dispute/ partlye be-
cause this treatise shulde not be ouer longe and
tedyous/ and partlye because that those two
poyntes whych he there laboureth to proue are
soch as no chrysten man wyll denye (although
manye of hys probacions are so slender that
they maye well be improued) but as cocerninge
hys thirde dyalogge wherein he wolde proue pur-
gatorie/ it is hoellye murpous vnto the bloude
of Chryst

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of Christ and the destruction of all chrysten
fayth / for men were so mad as to beleue his day
re perswasions. And therefore I thought it expe
dient to compare this thynde dyalog with all
the deceptfull reasons vnto the true lyght and
pure worde of god that at the lest Rastell hym
selfe might perceyue his awne blinde ignoraun
ce and retourne agayne in to the ryght waye.
And if anye man haue bene deceyued thorow
his booke (as I trust there are but fewe excepted
they be verie ignoraunte) that they maye res
pent wyth hym and glorye go for his in
estimable mercede whych hath sent his
light in to this worlde to dysclose
and expell theyr darke and blin
de ignoraunce / that they
maye se his wayes & wal
ke in the praylinge the
lorde eternallye.

Amen

**The first booke whych is an an
swere vnto Rastells dialoge.**



There is no mā as I thinke that
hath a naturall witte/ but he wil
graunte me that thys booke of
Rastels makinge is either true
or false. If it be false/ then how
so ever it seme to agre wpth
naturall reason it is not to be
alowed: yf it be true/ then must
we approue it. Naturall reason must be ruled
by scripture. If naturall reason conclude agens
scripture/ so is it false/ but if it be agreynge to
scripture then is it to be harde.

Of this maye I conclude that if Rastels booke
be agreinge to scripture / then is it true and to
be alowed/ yf it determe contrarype to the scrip
ture then is it false and to be abhored/ how so
ever it seme to agre with naturall reason.

Now is there no chyستن man but he beleueth
surelye that if Chyست had not dyed for oure sin
nes we shuld all haue bene dampned perpetu
allye and neuer haue entred in to the loyes of
heauen/ which thynge is easye to be proued. for
pauls sayeth Roma. 5. As thorow one mannes
sinne that is Adam/ ensued deeth in all men vnto
condemnacyn: Even so thorow one mannes
rightwylnes which is chyst/ came rightwylnes
in all men vnto the iustificacyon of lyfe. Also
Johan. xi. It is necessarye that one man dye for
the people/ that all the people perish not: so that
we had bene condemned i had perished perpe
tuallye if chyst had not died for vs. But Rastel
wth hys turcke Singemin exclude Chyst and
know not of hys deeth/ wherfore all the reasons
that they can make vnto domesdaye can neuer
proue purgatorye (excepte they inagene that
we must fyrst go to purgatorye and then after
to hel)

Ro. 5.

Jo. ii.

Rastels dyaloge

to hell) for this is a playne conclusion that with
out christ (whō they exclude) we cā neuer come
to heauen. what fondnes were it then to inuēt
a purgatorie? Now maye you se that Rastels
boke is full of answere and speth all readye in
the dirc. And that hys thirde dialoge is all fal
se and iniurious vnto the bloude of christ. As for
the first and seconde dialoge/ although there be
some errours both agens diuinite and all good
philosophye/ yet wil I passe them ouer/ for they
are not so blasphemous agens god and his christ
as the thirde is.

Not withstandinge I will not thus leane
hys boke / although I myght full well / but I
will declare vnto you what sollicitons he ma-
keth to these seauen weake reasons whych he
hath propounded hym selfe. for he auoydeth the
so slenderlye / that yf a man had any doubt of
purgatorie before / it wolde make him swere on
a boke that there were none at al. Besides that
it hath not ony solucio but there are in it certē
poyntes repugnaunte vnto scripture / so that it
is grate shame that any cristen man shulde pre-
se it / a moch more shame that it shulde be pre-
sed with the kinges priuilege.

The first and cheefest reason that moueth
thys man (yee and all other) to affirme purgas-
torie is thys / which he putteth both in the first
chaptre of hys thirde dialoge and also in the last
¶ Man (sayeth he) is made to serue and honoure Rastell
god / now if man be negligent aboute the com-
maundmentes of god and committe some be-
niall sinne for which he ought to be punished
by the iustice of god and dye sodenlye with out
repentaunce and haue not made sufficient sa-
tisfaccyon vnto god here in the worlde / hys sou-
le ought

In answer agens

le ought neyther immediatly to come in to the
glo: pous place of heauē because it is sumwhat
defouled with sinne / neyther ought it to go to
hell vnto eternall dampnacyon: but by all good
ord: e of iustice / that soule must be purged in a
nother place to make satisfaccyon for those of-
fences / that it maye afterwarde be receyued in
to the glo: pous place of heauē And so by p iusti-
ce of god there must nedes be a purgatorie.

Frith

psal. 81.

Howfourth this reason hath some apperaunce
re of truth & the similitude of wisdom / how be
it in dede it is nothyng but mannes imaginacy-
on and phantasie. For if we compare it vnto god
des worde then vanissheth it awaye / But we re-
garde not the worde of the lord / and therfore
chaunterh euen the same thinge vnto vs / that
happened before vnto the chyldren of Israell.
psal. 81. My people regarded not my voyce and
Israell gaue no heed vnto me: therfore let
they go after the appetites of their awne hartes
They shall wandre in thyr awne imaginacions
Now what go they aboute in this their inuen-
cyon and imaginacyō of purgatorie / but to por-
dye the iustice of god in the balance of mannes
iustice sayenge / It is no reason that we shulde
entre in to heauen which haue not here satisfy-
ed vnto god for oure iniquite / excepte that we
shuld be tourmented & purged in a nother pla-
ce. we were surelie in euill takinge if god were
of manes cōplexyon whych remitteth p saute &
reseruethe the payne. Hays / nays / A hyst is not
greadie to be auēged. He tristeth not after oure
bloude / but suffered al tourmentes in his awne
bodie to deliuer vs fro the paynes p we had de-
serued. But scinge they thinke their reason so
stronge & inuincible / I will confute it with one
questyon

Raffels Dialogue

questio þ they shall not know whether to four
 us the. But first I will ground me vpon this
 scripture. **1. thess. 4.** on this
 manner: we þ live and at: **1. thess. 4.**
 imagine of the lord (vnto iudgement) shall not co-
 me perre they þ slepe/so: the lord him selfe shall
 descende from heaue with a shute ad þ voice of
 the archangle ad t. ompe o: god. And þ deed in
 christ shall arise first/they shall we which liue & re-
 mayne be caught vp with the also in þ cloudes
 to meete the lord in the ayer / and so shall we
 eue be with þ lord. Now harken to mi questio
 Those men that shall be founde alque at the last **Question**
 day: (for as it was in the time of Noe euen so
 shall þ last daye come vpon vs vnwares & as a
 thefe in the night. **Mat. 24.**) those me I speake **Mat. 24.**
 of/that any of the be saued o: not? There is no
 man that iudgeth but he maye well saye his pa-
 ter nostro/of the which one parte is: forgeue vs
 lord oure trespasses as we forgeue them þ tres-
 pace agest vs/therfore is no mā pure and wyth **Mat. 6.**
 out all sinne. And this confirmeth. **1. Jo. 1.**
1. Jo. 1. If we saye we haue no sinne/we deceaue ou-
 re selues and the truth is not in vs. **1. Jo. 1.**
 What remedie now? shall they al be dāned? The-
 re is no doubte but some of them shall not be
 verie euell/all though they haue not made suffi-
 cient satisfacciō vnto god in this worlde & they
 ought not to go vnto hel to euerlastinge dāpna-
 naciō (as poure a wne reason proueth) & the shall
 there be no purgatorie to purge and punish the
 Besides þ if there were a purgatorie at þ time
 yet coulde they not be cast in to it/for all shall be
 done i þ twelce of an pte. **1. Cor. 15.** & thei be ca **1. Cor. 15.**
 ught vp to meete þ lord. **1. thess. 4.** Is not god as **1. thess. 4.**
 iust then as he was before? wil he not haue sin-
 ne punished as well

In answere agens

as well then as before / Now se you no euaspow
for all poure sotie imaginaciōs / for they are not
pure and without spotte (as you saye) excepte
they make satisfaccyon them selues vnto god.
But they must be wythout spotte or wyncle
that shall entre in to heauē / as Rastell him sel-
fe doth proue in the .ix. chaptre of his thirde dy-
aloge. Now be it I regarde not his testimonge /
but the scrpyture affermeth that to be true.

**Ephē. i.
and. 5.**

Ephē. i. 5. Now syth they must be pure (uen
with out spotte or wyncle that shall entre in to
heauē / and these persones are yet spotted with
sinne and haue nether place nor space to pur-
ge them in: you must nedes conclude whether
you wyl or not that they must all be dampned
and yet you thinke that vnreasonable to.

Se: whether poure argumentes of naturall
reason brynge you. But what sayeth the scrpy-
ture: verelye paule. i. thessa. 4. espyed a nother
waye: for he sayeth: & so shall we euer be wyth
the lord: and not dampned. Of this waye we
eidentlye conclude / that some shalbe saued al-
though they be sinners and neuer come in pur-
gatorie (there taketh Rastell a falle and all hys
fautours) and sith god is as iust and mercyfull
now as he shalbe thē: whye shall we go more in
to purgatorie thē they: but marke I praye you
how properlye that substancyall reason wher-
with they go aboute to stablish purgatorie con-
cludeth: which condempneth in to hell so many
thousandes / yee and euen them whom paule af-
firmeth to be saued. And yet at the begynninge
it semed verelye reasonable.

Now haue I proued you sufficientlye that
this thair reason can proue no purgatorie / for
as I said there shall sinners entre in to heauen
and neuer

Bastels dyaloge

And neuer come in purgatorie. Here paradises
 sure you be desirous to know how goddes iusti-
 ce is pacified. For all synne by þe iustyce of god
 must nedes be punyshed. Now can the worlde
 espye no punishment here / & therfore they thou-
 ght it necessarie to imagine a purgatorie to pur-
 ge ad punish synne. Here and were I with paule
 Christ the sonne of god beinge the bryghtnes
 of his glorie and verie image of hys substantia-
 ce bearinge vp all thinges with þe worde of hys
 power / hath in his awne person purged our sin-
 nes and is sette on the right hande of god. Be-
 holde the true purgatorie and consuminge fire
 which hath fullpe burnt vp and consumed ours
 synnes / and hath for ever pacified the fathers
 wrath towarde vs. Marke how he saith that
 Christ in his awne person hath purged oure sin-
 nes. If thou yet seke a nother purgacyon / then
 arte thou iniurpous vnto þe bloud of christ. For
 if thou thought hys bloude sufficient then wol-
 dest thou seke no nother purgatorie / but geue
 him all the thankes and all the prayse of thy ho-
 le helth ad saluacion ad reioyce hole in þe lord.

3
 Hebr. 1.

Paule writeth. eph. 5. on thys maner / Christ
 loued the congregacion. And what did he for it /
 sent he it in to purgatorie there to be clensed.
 Aape verelye but gaue hym selfe for yt that he
 might sanctefye it and clense it in þe fontayne
 of water thorow þe worde / to make it vnto hym
 selfe a glorious congregacion with out spott or
 wrinkle or any such thinge / but þe it shuld be ho-
 lie & with out blame. Now if Christ by these me-
 anes haue sanctefyed it & made it with out spot-
 te / wrinkle & blame / the were it agest all right to
 cast yt in to purgatorie / wherfore I must nedes
 conclude þe eyther paule sayeth not true whych

4
 Ephe. 5.

b. 3. affirmeth

In answer agens

affermeth y christ hath so purged hys congrega-
cion/ or els y Christ is vnrightwyle if he call
tht in to purgatorie which are with out spotte
wincle and blame in hys sight

Eph. 1.

Christ chose vs in hym before y beginninge
of the worlde/that we might be holpe and with
out spotte in his sight. Eph. 1. If thow hys
choosinge and electyon we be with out spotte in
his sight/As what blinde vnthankfulness is
that to suppose that he will yet haue vs tour-
mented in purgatorie.

6

1. Jo. 1.

Paradventure euery man perceaueth not
what this meaneth y we are ryghtwyle in hys
sight scinge y euery man is a sinner. 1. Joh. 1.
Therefore I will bypse declare the meanings
of the apostle. Thys is first a clere case that the-
re lyueth no man vpon y erth with out sinne.
Notwithstondinge all they that were chosen in
Christ before the fundacions of the worlde we-
re layed/are with out spotte of sinne in y sight
of god. Eph. 1. So that they are both synners
and ryghtuous. If we consydre the ymperfec-
on of oure sayth and cheryte / If we consydre
the conflycte of the flesh and the spiete. gala. 5.
If we consydre oure rebellious mēbres whych
are solde vnder synne. Romanos .7. then are
we greuous synners. And cōtrarye wyle/ yf we
beleue that of mercyable sauoure god gaue hys
most deare sonne to redeme vs from oure syn-
ne/ If we beleue that he imputeth not oure sin-
nes vnto vs/ but that hys wyath is pacified in
christ ad hys bloude/ If we beleue y he hath fre-
lye geue vs his christ y with him all thinges so
y we be destitute in no gife. Ro. 8. then are we
rightwyle in his sight y oure cōscience at peace
with god/ not thow oure selues/ but thow
oure lord

Eph. 2.

Gala. 5.

Roma. 7.

Ro. 8.

Ro. 5.

Bastels dialoge

oure lord Iesu christ. Ro. 5. So maist thou per-
ceave that thou arte a sinner in the silfe/and yet
arte thou right wise in christ/for thorow him is
not thi sinne imputed nor rekened vnto þ. And
so are they to whom god imputeth not their sin-
nes/blest/d/right wise/with out spotte/wrin-
cle or blame Roma. 4. psalm. 31. And therfore will
he neuer thrust them in to purgatorie.

Roma. 4.
psal. 31.

Paule sayeth there is no discrece. for all ha-
ue sinned and lacke the glorie which before god
is allowed / but they are iustified frelie by his gra-
ce/thorow the redempcyon that is in christ Je-
su. Roma. iii. what saye you now/ shall they yet
go in to purgatorie? Lalle ye that iustifi-
cacyon frelpe by hys grace/to lpe in the paynes of pur-
gatorie?ouerlpe that were a new kinde of spe-
ach which I thinke paule neuer vnderstande.

Roma. 3.

Obiectyō

Paradventure some man will thinke myne
argumentes to be of small pith/and to dissolue
them by a dystinctyon sayenge/ it is truth that
god hath so purged and clenched vs from all ou-
re iniquytes/nauerthelesse hys mercye / purgin-
ge and forgeuenesse haue onlpe pured vs fro
the faulte and crime / but not from the payne
whych is due to the crime.

To thys obiectyon I answer / that if god
of hys mercye & thorow the bloude of his sonne
Jesu haue not remitted þ payne due vnto þ cry-
me / then shall we all be dampned . for the pay-
ne due vnto everpe dysobedyence that ys agest
god/ys eternall dampnacyon . And therfore yf
thys payne were not forgeuen vs / then are we
styll vnder condemnacyon/ and so were chris-
tes bloude shed in vayne/ & coulde saue no man

If they will saye that thys euerlastynge
payne is not hoellpe forgeuen vs / but that

Obiectyō

b. 4.

yt ys

In answer agens

It is altered in to the temporall payne of purgatorie/out of which the pope maye deliuer them by his pardon/for els haue they no euaſiō at all/then maye we ſone confute them and that by diuerſe reaſons.

1 First / that their wordes are nothinge but euen their awne imaginacion / for they can not confirme their ſaynges by the ſcripture / neyther ought we to accepte anye thinge as an article of oure faith which is not approved by goddes worde : for we maye neyther declyne vnto the right hande nor vnto the liſte:but onlpe do that the lord commaundeth vs deuteronomye 4. 5. 12. 13.

2 And agayne/if a man ſhulde aſke them by what auctorite the pope geueth ſuch pardon. They anſwere/that it is out of the merites of Chriſtes paſſion. And ſo at the laſt they are compelled to graunte euen agens them ſelues/that Chriſt hath not onlpe deſerued for vs the forgiveness of the crime but alſo of the payne. If Chriſt haue deſerued all for vs/who geueth the pope auctorite to reſerue a parte of his deſeruings from me / and to ſell me Chriſtes merites for monye.

3 Beſides that/everye Chriſten man ought to applye vnto god al thinges which ſhulde employe his honour as farre forth as the ſcripture will ſuffre. Now ſeing it is more vnto the honour of god y he ſhulde deliuer vs in his bloude both from the crime and from the payne/and alſo not repugnaunte vnto the ſcripture but that he hath releſed vs from the payne as wel as from the ſinne : for what entent ſhulde we be ſo unkinde as to deſpolpe him of this great honour / and without anye auctorite of ſcripture

Rastels dialoge

Scripture ymagyne that he hath not deliuered
vs from the payne as well as from the sinne :

Moreover / if he shulde reserue the payne/
then were it no full remission and forgevenesse/
but what blasphemie is that to thinke that
Christes bloude was not sufficient to geve full
remission vnto his faithfull :

Furthermore / for what entet shulde the pay
ne be reserued : to satisfie towarde god for
their offences : Naye verely / for all men lyvyn
ge are not able to satisfie towarde god for one
synne. Neyther are al the paynes of hell able to
purge one sinne or satisfie for it : for then at the
length the dampned soules shulde be deliuered
out of hell. Finallye / I thinke y there was ne
ver anye temporall punishment institute of god
to be any satisfaction for sinne / but the vse of
all temporall paynes ad cheefest cause why they
were ordyned is this.

Temporall paynes are profitable for the co
men welth / that they maye be ensamples to ler
ne y vnfaithfull (which els feare not god) that
they maye at the lest for feare of punishment ab
stayne from committinge like offences / for if
their sinne were unpunished then shulde all vi
ce raigne to the vtter subuersion of the comen
welth .

They are also profitable for the faithfull / for
they trye and purefy the faith of goddes electe/
and subdue and mortefye their carnall mem
bres / that they maye be the more able to serue
their brethren and to withstande the vehement
assautes of temptacion which are euer at han
de : and also lest they shulde waxe proud and
boast them selues for those giftes which they ha
ue receyved of god.

b 5 Further

In answer agens

Furthermore they set out and abauunce the gloire of god. For after that we be put in remembrance and made to feale oure frayle nature & so continuallye displeaseth god oure father: the haue we occasion to pondre and compare this transitoiye payne which we here suffre with those enoyous trespasses that we haue committed and so to espye the infinite merce and fauoure of god/and even in oure aduersities to be compelled to praye god oure mercifull and tender father which scourgeth vs so favorable for those grevous offences that haue deserved a thousande tymes more punishment.

How be it (to saye truth) there is no man that can take any such profite of them that me saye to be punished in purgatoire. For we neyther se it nor heare it/neither haue we anye me ryon made of it in scripture/that we maye be sure that it so is. Now sith we haue no infallible euidence/but onely phantasticall imaginacions/it is playne ynough that there was no such thinge ordeyned neyther to abauunce goddes honoure nor yet to the profite of the cominaltye or els of goddes electe/for then I am sure that Christ & all his apostles wolde not haue forgotten to haue remembred vs of it.

Now let vs se some of raskels reasons which he sayeth that fonde felowes laye for themselves to proue that there shulde be no purgatoire.

Raskels They saye / (saith Rastell) that contricion
first argu which some calle repentaunce is that which is
ment the verie payment and satisfaccion for sinne/
x and they saye that when a man committeth a
x sinne and after is repentaunte therfore / that
god of

Rastels dialogue

god of his goodnesse dooth forgene him & that
that repentaunce is the onlpe satisfaccion that
god wolde haue made and done for that sinne.
And then sith a man by such repentaunce hath
made such payment and satisfaccion for his sin
ne as god wolde haue to be made therfore/ if the
that man shuld go to purgatorie and haue a
new punishment after his deeth that repetaun-
ce that he had before shulde be but voyde.

Forsooth I thinke that neyther Rastell
euer harde any such reason/ neyther yet that a-
nye man euer wolde be so fonde as to saye that
this argument confuted purgatorie / excepte it
were one that were clene purged of his witte
before. But whose reason so euer it be/ whether
Rastels or any other mannes/ let vs laye it vn-
to the touchstone/ that is the scripture / to pro-
ue whether it be golde or copper/ vpright or coun-
terfayte/ truth or vnttruth. And to be shorte the
first propolicion & Maior of his reason is this
that contricion or repentaunce is the verpe pay-
ment and satisfaccion for sinne. That is a sturc-
ke lye to beginne with all. For if we by all oure
contricion/repentaunce/sacrifices and woikes
(I adde moze to helpe him) can fullpe paye and
satisfpe for oure sinnes / then is Christ deed in
vayne and mought full well haue spar'd his
bloude. This can no mā denye/ but he that will
sette at nought both Christ & al the scripture.
Now marke how he proceedeth. And they saye
(sayeth Rastell) that when a man committeth
a sinne and after is repentaunte therfore/ that
god of his goodnesse doth forgene him / and
that that repentaunce is the onlpe satisfaccion
that god wolde haue to be made and done for
that sinne.

This

In answere agens

Frith.

This is the nexte parte of his argumēt & containeth two lyes at once cheyned to gether/for where he sayeth that when a man committeh a sinne and after is repentaunte therfore that god of his goodnesse doth forgeue him: you must first consider that neyther he nor his turske Gingenin knowe any thinge of christ Now if it were not for Christes sak/all the repentaunce that man can imagyne coulede not move the goodnesse of god to forgeue one sinne. But by his iustice (where Christes deeth hath not effeete) he must nedes condemne. The seconde lie is this/that that repentaunce is the onely satisfaccion that god wolde haue made and done for y sinne/for if this be true/then is oure faith false. For oure faith holdeth that if Christ had not dyed for vs/we had all perished. Then proceedeth he as though all that he had sayed before were true/on this maner. And the (saith he) sith a man by such repentaunce hath made such payment and satisfaccion for his sinne as god wolde haue to be made therfore / If then that man shuld go to purgatorie and haue a newe punishment after his deeth / that repentaunce that he had before shulde be but voyde. Eue iust/if heauen fell we shulde catch larkes.

Frith.

Now let vs se how properly he answereth vnto his awne question. And you shall finde mo blasphemyes agens Christ in his answere then preceded in his argument. Thinke you this mā hath not taken greate paynes?

Thre lyes
atonce.

To prepare him self vnto his matter he bringeth in thre lyes in the first chaptre. The first is he saith that onely the soule suffereth and not the bodye/and maketh Domingo/whom he sayeth to be a Christe man/to graunte it well and wylle

Rastels dialoge

myselfe. Forsooth this is new lerninge in dede.
For if this be true/the Chyistes bodye suffered
no harme/nepther when he was scourged/nep-
ther when he was crowned with thorne nepther
when he was nayled on the crosse. But I repo-
te me vnto youre awne selues if ye cutte but
yours fingre/fele ye no payner and yet I thinke
ye will not saye that ye cutte youre soule. From
hence forwarde if you se a poore man shyverin-
ge for colde in the streete / you maye bidde him
walke a knaue and bere him in hande that he
fealeth no harme/for as this man sayeth his bo-
dye fealeth no harme/and I promysse you of ho-
nestie that his soule catcheth no colde. But what
nede I to make mo wordes of this matter sith
you maye make experience youre selues? The
seconde lye is this. That man was created of
god to do him honoure and service. For if a mā
maye saye the truth man was not made for the
entent to be a serbaunte and do service. For
god hath no neade of oure service but was in
as full honoure and as wel serued before the
worlde begane as he now is. So that his honou-
re/loye and service is hole in him selfe/and is by
vs nepther employed nor diminished.

But the cause why he made man was this
that man shulde haue the fruycon of his loye
and honoure. Soch was his goodnes / he
made vs not that he shuld haue any pleasure by
vs / but that we shulde haue pleasure by him.
The thirde lye is this / that no nother creature
here in erth doth service and honoure vnto god
but onely man. This is also a starke lye:for all
creatures honoure god thoro their creation
beinge/for þ hole gloype of their creation redou-
neth in to the honoure of god/and what service
can they

why man
was made

An answer agens

can they do better then so to gloriefy god? **Rey**
ther yet letteth he them be idle but worketh tho
row them marvelous thinges and all to his glo
Gene. 19. ry. fyre at his comaundemēt came dōune fro
Exo. 14 heaven and burnt Sodom and Gomorra. **Ge**
Mat. 8. nesis. xix. was that no honoure and service: he
made a stronge ad burninge winde to drye vpp
and devide the red see **Exod. xiiij.** At his voyce
the winde and see were obedient and wared cal
me **Mat. viij.** was this no honoure and service?
But a man maye se that his witte was so pur
ged in purgatorie / that he hath not one droppe
lefte to espye any truth at all.

Rastell. But yet let vs se how he answereth the ar
gument / and severallye examine everye parte.
The first parte was: that contricion or repen
taunce is the verye payment and satisfacciō for
sinne. To this he answereth / that when thou ta
kest repentaunce & askest mercie of god for thy
ne offence: No mā ought to be so folishe to thin
ke that god shulde be restrayned or compelled /
but that it is at his libertye whether he will for
geue or no.

Frith. I wolde be loth to move the man and aske
him what repentaunce is: for surelye as farre
as I can gether by his wordes he wotteth no
thinge what it meaneth. But I praye you se
how substantiallye he answereth the argument
It argueth that contricion or repentaunce is
verye payment and satisfaccion for sinne. And
to that answereth he neyther yee nor naye / for
feare of trappinge (albeit the wordes are cleane
agensst scripture) But he answereth that when
thou takest repentaunce and askest mercie of
god for thy sinne: no man ought to be so folishe
to thinke that god shulde be constrained or co
pelled

Rastell's dialoge

pelled to forgeue the. But for all that this is sure yough that if repentaunce be the verpe payment and satisfaccion for sinne (as y argumēt falslye suppoſeth) that god of his iustice must nedes forgeue me when I repent. For then haue I hoellpe payed him his and maye requyre my right even by his iustice. If thou obiecte y god wold then restreyned and compelled / I answer naye. But it were rather a greate pleasur vnto him to forgeue all men if so they could make satisfaccion vnto his iustice by repentaunce / for he reioyseth not in punishinge vs. Then addeth Rastell that it is at his libertie alwaye to execute iustice or mercie at his pleasure. To y I answer / y he hath no pleasure to do agēst his scripture / but therein hath he fullye opened his pleasure. His pleasure is to forgeue frelye al them y beleue in his sonne Christ Iesu / and to condempne them y beleue not. If Rastell meane on this factō then graunte we him. But if he vnderstonde that god taketh his pleasure and libertie in ministring his mercie and iustice / so y he maye condempne him which hath geuen y verpe payment & full satisfaccion of sinne (as it seemeth he shulde meane seigne he denieth not y first parte of y argument) & agayne saue him that beleved not / then will I saye y Rastell runneth ryotte & taketh his awne pleasure. For god hath no power agēst him sulse & his scripture / but loke what he hath promised and y he will performe. And therfore in this cā Rastell proue no purgatorie for all that he grondeth him on so many lyes.

But yet is it necessarye that we declare vnto you what is the verpe satisfaccion for sinne and the shall we se whether purgatorie maye stonde with it or not.

Paule

Rastell.

Frith.

8

Heb. 10.

Paul sayeth Hebr. 10. that Christ with one oblation hath satisfied for our sinnes / for we are halowed (saith he) by the offeringe of his bodye of Christ Iesu which was once done (vpon the crosse) and with that one oblation hath he made them which are halowed perfecte for ever. Now if this be true that we are made perfecte by the oblation of his awne bodye vpon the crosse / then is purgatorie in vayne. For if he haue so purged vs / what nede we a nother purgacion? If we be made perfecte thorow him what nede we after this liffe to be purged? If he haue satisfied for vs / why seke we a nother satisfaction? why leaue we the fontayne of liuinge water and seke our refreshinge out of polluted pooles and specialllye sith the heedsprynge is so readye at hande?

9

If we must make satisfaction vnto god for our sinnes / then wolde I knowe why Christ dyed: thinke ye his bloude was shed in vayne? This is no doubtte / if there were any other waye vnto the father than thorow Christes bloude / whether purgatorie or sacrifices or what thou canst imagine / then was his deeth not necessarye. But alas what unkindenesse is that so to delecte the precious bloude of Christ and to sette his gracious fauoure at nought? If there be any meanes by the which I maye satisfye for my sinnes / I neede no redeemer nor yet any fauoure. But maye calle for my right and due And so were there to nede of Christes bloude mercye and fauoure. But what maye be more blasphemous vnto Christes bloude and his free redemption?

10

Christ is able fullye and for ever to save them that come vnto god by him sith he ever liueth to make

Raffels dialogue.

to make intercession for vs Hebr. viij. If he be
able fullye and for ever to saue vs/whye runne
we from him and seeke a nother purgatorye If
he make intercession for vs / then is it like that
he is no cruell stepfather to wardes vs / but ra
ther that by al meanes he seeketh oure helth. w
hy flye we from him that offereth him selfe so lo
vinglye to vs: whye dare we not put oure trust
in him/which whē we were his enemyes vouch
safed to dye for vs/and to so reconcytle vs vnto
his father. Rom. 5.

Hebr. 7

Rom. 5

Now maketh he Comingo his almayne to
brynge in an ensample/and in confutinge that
he thinketh to wyne the felde. But we will shew
we you that his similitude is nothinge like in de
de. But if he will imagine that it be like/thē doth
he not confute it but maketh it stronger. The
ensample is this: If I owe the an L. li. of true
debte/ad humble desyre the to forgeue/dischar
ge and pardō me and thou make me a clere rele
se therof then am I not bounde to make p any
other payment or satisfaccion. To proue p the
similitude is nought/ad nothinge like to p pur
posse/is verpe easpe. For the purpose and first
parte of the argument was this: that contriciō
or repentaunce is the verpe payment and satis
faccion for sinne. Therfore if he will haue it like
then must he suppose that this humble request
of forgevenes/discharge and pardon is the ver
pe payment and satisfaccion for that. L. li. and
therfore vppon p shulde they first haue agreed
or els can the example serue for nothinge. Now
if he make them like ad imagine that this hum
ble desyre of forgeuenesse is the verpe payment
and satisfaccion for that. L. li. then hath he ma
de a rod for his awne arse/for he shall neuer be
able to

Raffels

Frith.

In answer agens

able to avoyde it. But let vs se his answer.

Wastell. In the case that you haue put (sayeth Wastell)
 if you desire me forgiuenesse of that **L. li.** yet is
 it at my libertie and gentlenesse whether I wil
 forgiue the p^r hole **L. li.** or els parte therof. I bel
 hitte **Waster Johan.** If I shulde paye you that
L. li. in good curraunte monie were it yet in you
 re libertie and gentlenesse whether you wolde
 forgiue me a parte or the hole therof? **Trulpe**
 I wolde be loth to be one of youre debtoours/
 if you be so harde to youre creditours. **Wlike**
 you haue studied some cautell i the lawe. For I
 neuer harde but that if I owed you an. **L. li.** ad
 gaue you the verpe paymēt and satisfaccion the
 rof/thē shuld I be clene discharged whether ye
 wolde pee or nape / and neyther nede to thanke
 youre liberalite nor gentlenes. But in youre ca
 se the request and desyre of forgiuenes is and
 must be the verpe payment and satisfaccion of
 that **L. li.** or els it is nothinge like the argumēt/
 so that you maye put youre similitude in youre
 purse tyll a nother place ad tyme where it shall
 better agree/wherefore I must nedes cōclude / p^r
 if I desyre forgiuenes (this stōdinge that the
 sayed desyre of forgiuenes is the verpe paymēt
 and satisfaccion of that **L. li.** (for els as I sayed
 it is nothinge like) I am clene discharged ad ne
 de neyther to thanke youre liberalite nor gent
 lenesse.

Now where you obiecte the recompensse for
 the losse of tyme and damages/hurte and hinde
 rance that you haue had for the none payment
 of that **L. li.** and so forth/that cā not be applyed
 vnto god and the remission of oure synnes. For
 there is no soch losse of tyme/damage / hurte or
 hinderance towarde god. For as neyther hur
 te nor

Rasels dialogue.

be not hinder him although we never aske forge-
uennesse but be dampned perpetuallie. So that
it is oure profyte to aske it/and oure hurte and
hinderaunce if we aske it not. If I owe a man
xx.pounde & léger I kepe it the more is my pro-
fyte & the more his losse: but god receabeth vs
younge/he receabeth vs at mannes state/he re-
ceaveth vs olde/and thinketh it no losse or hur-
te then to receave vs / for he sayeth by his pro-
phete .

The wykednes of the wyked shall not hurte 11.
him in whate daye so ever he tourne from his
vngodlinesse Ezechielis. xxxij. But it shuld su- Eze. 33
relye hurte him if he shulde bioyle in purgato-
rye for it, wherfore eyther there is no such payn
full purgatorie/or els can not I se how the pro-
phete/which speaketh these wordes in & person
of god/shuld be true.

I shall poure vppon you clene water (saith 12
god the father) and you shalbe censed from all Eze. 36
poure iniquities Ezechie. xxxvj. If we be pur-
ged from all / what nede a nother purgatorie?
nede we more purginge when all are censed?

I will surely conuerte Iuda and turne 13.
rahell vnto me / and I will purghe them from Hier. 33
all their iniquities wherwith they haue of-
fended me Hieremie. xxxij. If he purghe
them from all / what shulde they do in purga-
torie?

I wilbe mercifull vnto their wykednes/and
their sinnes will I no more remembre 14
me. xxxj. Hebr. viij. If he will not remembre Hier. 31.
oure sinnes any more/the maye we be sure that
he will not sepe vs in & fyre of purgatorie for
oure sinnes.

c 2 Now let

The secō-
de argu-
ment
Rastell

Frith.



Rastell.

Frith.

Rastell.

An answer agens

Now let vs see his seconde argument which
is in the fourth chaptre / and is surlye son-
te / how he it his solutiō is yet moze folysch. The
some of his argument is this.

Man was made and ordeyned to haue an in-
finite beinge / therfore after this mortalite and
death he must haue infinite ioye or infinite payne

I will put you a like argument. A man is or-
deyned in this worlde to be a kinge or a subiecte
therfore after he is bozne he is ever a kinge or
els ever a subiecte. Now maye this be false / for
paradventure he maye be bozne a subiecte and
after made kinge or els he maye be bozne a kin-
ge and after depoled and made a subiecte. Ther-
fore this argument holdeth not formallye. But
it holdeth on this maner / as I shulde saye to
an ape : thou must nedes be an ape or an asse /
which now is true. But if I shuld saye the ve-
rye same wordes to Master Johan Rastell / I
thinke he wolde be angrie and saye that it we-
re false. And I suppose oure scolemen will saye
that he lyeth / and put him an ensample of the en-
sauntes that dye with out christendome / whiche
(as the scoleme saye) shall never haue ioye nor
payne. But I will graunte him his argument to
see how properly he will confute it.

Now marke his answer which stondeth in
the .v. chaptre

There are degrees in sinnes / some sinnes are
greate and some greater / and therfore must the-
re be degrees in punishment / some punishment
is greate and some greater. I tell for your ple-
asure I am content to graunte you this to But
els were it a matter worthy a disputation what
now?

When that a man (saith Rastell) here in erth
hath com-

Rastell's dialogue.

hath committed a greates sinne and offence and
 taken repentance wherby the sinne is forge-
 ven (marke that he beinge ignorant of Christ/
 saith thow do repentance the sinne is forge-
 ven) and yet hath not taken such sufficient
 repentance therfore / nor had any sufficient
 punishment which shulde make a full payment
 and satisfacciō for that sinne / and dyeth before
 any condigne or full satisfacciō made / god must
 therefore by his rightwysnes ordeyne a place of pur-
 gatorie / where his soule shall haue a further pu-
 nishment to make a condigne and full satisfac-
 tion for that sinne / and so to be purged and pu-
 resyed before it shalbe able and worthy to be ad-
 mitted to receaue the eternall ioye in heauen.

First brethren you must graunte / that we
 haue a Christ or no Christ: a redeemer or no rede-
 mer: a iustesyer or no iustesyer. If there be none
 such (as Rastell with his tuerke Singem in sup-
 pose) then al the repentance in the world coul-
 be not satisfie for one synne / but whosoever co-
 mitted a sinne shulde be dampned therfore. So
 that Rastell speaketh and seyth al in diuini-
 tynges / for where he shulde of truth spee hell / the-
 re espyeth he but purgatorie. And where he
 shuld saye that al sinners (if they stick not to
 Christes bloude) shall be dampned eternallye/
 there saith he that they shalbe punished in pur-
 gatorie. And to be shorte / if Rastell saye truth
 the is Christ deed in vayne: If he saye not truth
 why stick you to his reason? But peraduentu-
 re thou that knowest Christ wilt saye (as manie
 do) that Christes deeth and redemption serueth
 the but for originall sinne / or at most for those
 sinnes that thou committedst before baptysm.
 To that I answer with. D. Joan.

In answer againe.

25 **Childe**/this do I wryte vnto you & ye sin
ne not. And if any mā sinne/ yet we haue an ad
vocate with the father / Iesus Christ/ which is
rightwyle. And he it is that obtayneth grace
for oure sinnes / not for oure sinnes onely / but
also for the sinnes of all the worlde. To whom
wrote. **1. Ioan. 2.** Ioh. this epistle. Thinke you that he
wrote not vnto the christen and them that were
all readye baptized? And yet he sayed if any mā
sinne/we haue an aduocate with the father/Ie
sus Christ which is rightwyle: and he it is that
obtaineth grace for oure sinnes. Loo he adnum
bryeth him selfe also: for he sayeth we haue an ad
vocate: and sayeth agayne / for oure sinnes. ye
maye se that he meaneth not onely originall sin
ne/ neyther yet the sinnes done befoze baptyme:
for I doubt not but he was baptized when he
wrote this pistle / and yet sayed he : if we sinne
(meaninge after baptyme or when so euer it be)
we haue an advocate with the father / Ihesus
Christ/ this is. **1. Iohans lerninge** : he knew no
nother remedye if we felle in to sinne / but onely
Christ. Notwithstandinge oure prelates haue
pacified further/ for they saye: if any man sin
ne he shall lye in the paynes of purgatorie/ vntill
he be deliuered thence by masse pence / the
popes pardon or certen other suffragyes / but
not with out hope you maye be sure.

16 **1. Ioh. 13** Christ saith (no man cometh vnto the father
but thorow me Iohan. xiiij. for (sayeth he) I am
the waye. yes lord / oure prelates haue espyed
a nother waye/ which although it be more payn
full vnto the poore/ yet is it more profitable for
the prelates.

17 **Mat. 11** Come vnto me all ye that labour and are
laden and I will ease you saith oure sauiours
Christ

Rafels Dialogue.

Christ Iesu. Matthei. xj. wilt thou sende vs loz
de in to purgatoir/for south there is litle ease/
if the fyre be so hot: as oure prelates haue sayd
med it.

It is euen I that put out thynne iniquities 18
for myne awne sake saith god the father/and Eclie. 43.
thy sinnes will I no moze remembre Eclie. xliij.
Ergo then he putteth them not a waye for boyz
linge in purgatoir. he addeth also that he will
no moze remembre oure sinnes: calle ye that no
remembraunce to cast vs in to purgatoir for
them?

Whom god predestinated/them he called/and
whom he called/them he iustified: and what did 19
he with them then? Did he cast them in to pur- Rom. 8.
gatoir there to be clenfed: for south the apostle
maketh no mencion therof/ but addeth immedi
atlye / whom he iustified them he glorified
Romano. viij. wherfore let not vs put such ob
stacles and be vnhinde vnto the gracious fa
uour of god.

Besides that Paule forbiddeth vs to be ca
refull for them that slepe (that is to saye for the 20
deed) as they that haue no hope. But surely if
he had knowne of any purgatoir/ he wolde ha
ue bene carefull for them / sith they sayne them 1. Thes. 4
in such miserable tourmentes. Nowe seeinge he
had occasion to make mencyon of the deed/ and
spake not one worde of purgatoir / it is playn
enough y he knewe nothinge of it or els was
he verie negligent to ouerhippe it. But yet
had I leuer saye that purgatoir were
but a phantasie of mannes imagi
naryo/ then to ascribe such forget
tesulnes or negligence vnto
that Apostle.

In answere agens

The thir
de argu
ments

The thirde reason that Rastell allegeth is in
p. vi. chaptre / p summe is this. There are
degrees of ioye in heauen / and degrees of payne
in hell. And therfore god maye passe euerye ma
and geue hym accordyng to hys deserte / other
more or lesse and neuer nede purgatorie. Well
let vs graunte these degrees for Rastells pleasur
re although the questyon be so dysputable that
I am sure he can not defende it. what foloweth
on this / for south he bringeth in proper exam
ples if they coulde serue for the purpose. But
let vs passe ouer to hys solucion whych is in
the ende of the seuenth chaptre.

Rastell

When a man sayeth Rastell is infected with
a greate mortall sinne and so departe / then hys
soule ought not to do seruice in heauē vnto god
because it is putrefyed with that soule sinne.

Frith

But if that man had taken the medicyne of full
repentaunce in hys lyffe / that medycyne wolde
haue restored hym agayne to hys soule helth and
vertue (But here pou must remembre that chryst
is deed in dayne / for if repentaunce be the medy
cine that restoreth agayne the helth and vertue
of the soule / what needeth Christ) Now forth

Rastell

But if he haue taken (sayeth Rastell) some re
pentaunce for that sinne and not suffeyent / and
had not suffeyent tyme to make suffeyent satis
faccyon therfore / yet by the takinge of that me
dicine of repentaunce / that sinne is expelled and
gone / and the soule of that sykenesse and sinne
is clerelye hole / but yet the spottes and tokens
of the sinne whych ys a desormeite to the soule
do styll remayne tyll the soule haue a tyme to
be purged from those tokens and spottes to ma
ke it pure and clene of that desormeite.

Frith

This man is euer in one supposicio which
is both

Bastell's dialogue

is both false and iniurious vnto the piercyng
bloude of Christ. I wondre who taught hym þ
conclusyon/and whys he graunteth so sone vnto
to it/for he wolde not haue it graunted that the
re were a god / neyther that the soule was im-
mortall (although they were both true) vntyll
he had proued it (as he thought him selfe) by
good naturall reason. But as for thys that ys
starcke false (that ys to saye) that repentaunce
whyle he excludeth chryst/doth satisfie for oure
sinne/he neuer putteth in questyon/but graun-
teth it by ad hys / be like the turckes haue such
an opinion. But let hym go wyth hys turcke/
and let vs chrysten men graunte nothinge con-
trarye to the scripture / but euer captivate oure
reason vnto that / for it is the infallible rea-
son and wysdom of god / and passeth oure rea-
son farre.

The fourth reason is propounded in the
viii. chaptre. whych is thys / þ the soule
vnpurged maye do some meane and lowe ser-
uice to god in heauen/though it be not the best
and best. whych thyng ys false and agens
scripture. Ephe. 5. Cant. 4. But let vs se what
answere he maketh vnto it. hys answer be-
ginneeth in the ix. chaptre/and the summe is this
Heauen ys so pure and cleane of nature.

that yt must expell all maner of impurp-
te and vncleannes/neyther can yt suffer any thinge the-
re in / that ys of any maner vncleannesse or euell/
or other thyng vnplessaunte. So now it follo-
weth that when a man hath committed a mor-
tall sinne & after taketh repentaunce by þ which
he is healed of þ soule infirmite (We how he
harperth all of one stringe whych ys also so far-
re out of tune that I wondre how any man can

The four-
th argu-
ment
Ephe. 5.
Canti. 4.
Bastell

An answer agens

Wastell

Frith

Wastell

Frith. 21.

Heb. 9.

Wastell

Frith

22

Jo. 1.

a byde hym. For yf I can heale myne infirmitie
thow repentance wherfore dyed chryst?
But yet (sayeth he) the spottes and tokens
remainne for lacke of full satisfaccion.

I answer that yt remaineth euery whytte/
synne/spottes/tokens/ and all together excepte
Chryst had taken yt from of vs / thow hys
deety and bytter passyon. Therfore sayth Wa
stell) god of hys iustye maye not condempne
his soule to eternall payne in hell for that offen
ce whych ys purged and putte awaye. wher
wyth ys yt purged and put a waye?

There ys no remysyon of synne wythout
bloude. Heb. 9. If ther be no remysyon wyth
out bloude / what shall repentance do where
the bloude of Chryst ys excluded & yee o? what
shall thy purgatorie do / for there ys no bloud
shed. So ys there nothyng that taketh awaye
sinne but onlpe the bloude of Chryst Iesu/ shed
for oure redempcion

And yet sayth Wastell) god by hys iustye
and by his dyscrete wysdō and goodnes ought
not immediatly to receaue/that soule in to that
clene and most pure place in heauen to accom
panye the pure aungelles. &c.

So maye
I warante the / be not afrayde of that for ney
ther Syngemyn thy companion nor thou
neither shall entre in there/ epyther immediatly
o? medyatlye / yf ye exclude Chryst as ye haue
done hetherto/ no not yf ye had taken all the re
pentance in the wolde/and wolde therto ima
gyne as many purgatories as wyl pelen in to
a monkes coule.

But yt ys chryst the lambe of god that ta
keth awaye the synne of the wolde. Ioan. 1.
It ys he y hath purged oure synne & now sit
teth on the

Rastell's dialogue.

teth on the right hande of the father Hebrew. 1. Heb. 1.
 It is he that hath purged oure sinne and hath
 made vs in his awne sight and in the sight of
 his father / with out spotte or wrinkle Ephesio. 1. Eph. 1.
 Al be it in oure awne sight we finde oure sel- 1. Ioan. 1.
 ves sinners. 1. Ioannis. 1. But he maketh Roma. 4.
 vs blessed and rightwise and imputeth
 not oure sinnes vnto vs Romano-
 rum. 111. Then what nedeth
 purgatorie?

The fift argument that he bringeth agēst The fift
 purgatorie is touched in his tenth Chap: argument
 are / the somme is this. It shuld seme conueniēt Rastell
 that this purgatorie (if there were one) shuld be
 in erth: partly because the bodye which offen-
 deth with the soule might be purged with the
 soule: and partly to be a good ensample to all
 men lyvinge to put them in feare to do any like
 offence / and so shuld cause many to abstayne
 from committinge any such like offence and sin-
 ne / or els where shuld purgatorie be?

This reason hath no greate pith. Notwith-
 standinge if it were well prosecuted / it wold frith.
 be to harde for Rastell to abyde it. For this is
 no formall argument / it is mete that the bodye
 which offendeth with the soule shuld be purged
 with the soule / ergo purgatorie must be vppon
 the erth. For god maye ioyne the bodye and sou-
 le to gether agayne after they be departed and
 so punish them to gether although purgatorie
 were not in erth / even where so euer it be. And
 therfore thus me thinketh it shulde well folow.

The bodye was folow and pertener with
 the soule in committinge the crime and sinne / 23
 and shal also be partetaker of the glove which
 is prepa-

An answer agens.

Is prepared for them that loue god. wherfore it is reason if the soule shuld be purged and punished in purgatorie: y y bodye shuld also suffer with him in purgatorie: sayne y place of purgatorie where you will/ in heauen/ in erth or in hel But wotte ye what Rastell wolde here saye vnto me: for south euen as he did in the first chapitre of the thirde dialogue. that is to saye: he wolde stoutelye affirme that the bodye suffreth nother well nor woo/ ioye nor payne/ good nor euell/ and therfore it nedeth not go to purgatorie. And by that reason it is folye that the bodye shulde go eyther to heauē or hell. for it neyther fealeth pleasure nor payne. this is newe lerninge in dede. But I thinke there is no christen man so folish as to beleue him.

And as for the seconde poynte that it shulde be a good ensample to put men in feare for comittinge such trespasses / it were sone answered for we ought not to abstayne from euil because of the punishment that foloweth the cryme but onelye for the loue that we haue vnto god with out any respecte eyther of saluacyō or of damnacyon. If thou abstayne for feare/ so arte thou vnder the lawe and vnder condemnation: The lawe of god and the lawe of man are farre vnlike. for the lawe of man is fulfilled by the exterioyre acte although the harte be ferre from it. As if I owe a man. xx. pounce and be compelled by the lawe to paye him at a certen daye: if I them paye it albeit myne harte be neuer so grugginge and euillwillinge/ yet haue I fulfilled the lawe so that there shall no processe or sentence passe agens me. But goddes lawe requireth a thinge to be done with a wel willinge harte/ and euen for pure loue. for if thou do
it for

Rastels dialoge

it for feare or vnwillinglye that shall be imput-
ted vnto the for sine. If thou do it for feare/ the
workest thou not of loue/ but rather hatest both
the thinge that thou dost/ and also the lawe that
constrayneth the vnto it. And if thou do it vn-
willingly then wilt thou to do the contrarye/
and so woldest thou that there were no such la-
we neyther yet any god that shuld iudge the in
so doinge. And sith god iudgeth the after thyne
herte & wil/ then must he nedes condene the. for
thou wilt contrarye vnto his lawe and will:
pee and wilt in thyne harte contrarye to that
thou doest in thyne outwarde dede.

Now let vs se his solucyon which is in the
xi. chaptre and so folish / that if it were not for
the greate length of the chaptre/ for losse of ty-
me and for the more cost in p[re]sentinge / I wolde
surelye haue answered vnto it at length/ euen
that he shulde haue bene ashamed of him selfe.
But to be shorthe we will touch some of his
wordes. The first parte of the argumēt which
he entredeth to answer to is this: that it shuld
seme conuenient that purgatorie shulde be he-
re on erth because the bodye which offendeth
with the soule shulde be purged with the soule
This reason is of no value as I haue shewed
you before. But what sayeth Rastell?

That reason (saith Rastell) proueth not on Rastels
lye that there is no purgatorie / but also that lucion
there shulde be neyther heauen nor hell. for if
a man haue lyued so vertuouslye in erth / that
he ought to be saued and go to the ioyes of he-
auen (let vs pardon him this lie. for the prophe-
te saith that no man shall be iustified in the
sight of god if he entre in to iudgement with
vs psalme, 143) And yet did neuer meritorious
actes

An answer agens

erth.

**Rastell
erth**

arte but onlpe when the soule was ioynded wth
the bodye/th: shulde he neuer be rewarded but
here in erth whyle his soule is ioynded wth the
bodye. Here maie ye perceaue what Rastell thin
keth of heauen and hell/euen thus that y bodie
shall neuer come in heauē nor hell/which poynt
I will touch moze largelpe a none. Fyrt where
Lomingo in his argumēt saiethe/ y it shuld sea
me conuenient for purgatorie to be vpon erth
there sayeth Rastell that he wolde take awaye
the libertye/prerogatyue/ and auctoryte of god.
As by example/yf I wolde saye/ It shuld seme
conuenyēt that the bysshope of london's palace
shulde be in london/partye because it is y the
fist cytpe of his diocesse/ad partye because it is
npe the courte wherto he maye the better resoz
te to gette further promocyon / there wold Ra
stell saye by and by that I toke awaye y bissho
pes libertye/prerogatyue/and auctoryte that he
might not sette it where he wolde. helykz thys
man hath droncke of a merve cuppe. He affer
meth also y this argument taketh awaye both
heauen and hell. why so? Because he supposeth
it conuenient that purgatorie shulde be here vpon
erth. Albe it he saye yt ys conuenient / yet
sayeth he not that it must nedes be. Raye/ but
there is a nother thinge y Rastells soe ples can
not abyde. what is that? verelpe for he addeth y
it were most conuenyent that the bodye whych
is partetaker in committinge y crime/shulde also
be purged & punished wth y soule. And y as ye
know plucketh Rastell by y berde/for he went
a boue to proue y cōtrarie in y first chaptre/ y
the bodye hath neyther payne nor pleasure. &c.
But how shuld this take awaye heauē ad hell?
for south on thys maner. Rastell thinketh not
that god

Rastels dialoge

that god can and will toyne the bodye agayne
with þe soule after this trasitoire liffe that they
maye together receaue ioye or payne for þe pas-
seth his naturall philosophie. But thus he ima-
geneth/when the bodie and soule are once depar-
ted / then saye they adieu for euer and adaye .
Therfore (thinketh he) if god will punish them
in hell together/or saue them together in hea-
uen/then must he take them whyles they are he-
re lyuyng in erth. And so thys supposycyon þe
the bodye must suffre with the soule (after Ras-
tels lerninge) must proue that heauen and hell
be here in erth or els there can be none. Of this
lerned man þe wold proue purgatoire by good
philosophye.

The seconde cause / that purgatoire shuld
be a good example to the lyuyng to put them
in feare to do any lyke offence/is not solated of
Rastell; but I haue soluted yt before and will yet
satysfye you agayne because Rastell leueth yt
out. We haue here in the worlde/Moses and the
prophetes that is the olde testament/ye and al-
so chryst and his apostles which we call the new
testament/nor if we beleue not these/thē shall
we not surely beleue although we had purga-
toire and hell to amōge vs. And this maye well
be gathered of Chrystes awne wordes luce. xvi. **Luce. 16.**
where he brought in the parable of the rich mā
and lazarus / for the rych man beyng in pay-
nes despyed Abraham to send lazarus vnto his
fyue brothren to warne them that they myght
not come in to that fyre: Abraham answered a-
gayne/ þe they had/Moses & the prophetes. And
added/let thē heare thē. Thē sayed þe rych man
Aye father Abraham/but if any of thē þe are de-
parted appeare vnto thē/thē will they beleue it.
And Abraham

In answer agens.

And Abrahā concludeth on this maner: If they beleue not Moles and the prophetes / no more will they beleue if any of the deed shuld rise agayne. And therfore maye I like wyse conclude That if they beleue not / neyther yet feare the paynes which Moles and the prophetes/ye and churshis apostles haue prophesied to falle on y vnfaithfull/the will they not beleue for feare of the paynes of purgatorie.

Rastell

Frith

Now to the last poynte where purgatorie shulde be/he answereth as you shal heare. First that it is a folish question (for he can not answer vnto it by his philosophye) And the he saileth that no man can tell/neyther the place neyther yet the maner of the payne. Here maketh he. S. Thomas yce and all oure scolemen soles by crafte : partelye because they take vpon them to answer vnto this question which he calleth folish/and partelye because they fullye determe that the place of purgatorie is the thirde place in hell/and also assigne fyre to be the maner of the payne. And agayne in this last parte he proueth them double folos. Once because they stoureltelye affirme that thinge which no man can tell (as Rastell sayeth) And agayne because they restrayne god of his liberte that assigne any place and make him of lesse auctorite then an inferior iudge / which hath no place assigned him/ but maye do execution and punish the gyfte in what place he will. I wondre that oure scolemen maye abyde this felow

Rastell

And then he saileth that purgatorie is in a place limitatpue. And wher so euer god doth limitt the soule to be purged there is the limitatpue place of that soule and there is the purgatorie of that soule. So that a man maye gather

by Rastell

Rastell's dialogue.

By Rastell that the soules be not limited to one place to be purged and punished. And therto agreeth also his similitude of þe iudge which also signeth one to be punished in one place / and another in another place / even at his pleasure. If such were had come from beyonde the see it shuld none haue bene condemned although it had not bene halfe so greuous agens our scolemen. But let this passe as it is well worthy / let vs se and examine moze of this newfangled philosophye.

Now are we comen vnto the sixte argumēt which beginneth in the. xij. chapter / þe effecte is this

Repenteaunce is the full payment and satisfaction of sinne and bringeth remission / therfore as sone as repentaunce is taken / god of his iustice must geue remission / and so there ought to be no purgatorie.

This argument is nothinge worth / for the first parte as we haue often proued is false for if repentaunce were þe full paymēt and verpe satisfaction for sinne / then died Christ in vayne. Notwithstandinge if he graunte this first parte to be true / neyther he nor all his folowes shal be able to solute this argument whyle they lyue. But because we will be shorte / let vs passe ouer to his answer which is in þe. xij. chap.

In solutinge this argument he groundeth him on two lyes atonce / þe first is þe god neuer geueth remission excepte he se in vs a conuenient cause countrepaylinge his iustice.

What cause founde he in þe mā þe was brought vnto him sicke of þe palsy / to whom he sayed: be of good cōforte (sonne) thy synnes are forgyuen þe. Mat. ix. Mar. ij. Luc. v. what cause founde he in

Rastell's
sixte argu-
ment

scith.

Rastell.

scith
Mat. ix.

de he in

24 Be he in the these that was crucified with him/
 but y he had bene anythynge all his liffe lon-
 ge. And yet even the same daye that he suffred
 with Christ was he partetaker of ioye with him
 in paradysse Lu. xxiij. where was purgatorie the
 where was the punishment that he shulde haue
 suffered for his enomytes. If any man shulde
 suffer in purgatorie/it is like y this these shul-
 de haue done it: But he went from deeth to liffe
 & never came in purgatorie / wherefore I maye
 conclude y no man shall come there/if there were
 any. What cause I praye you doth Paule assi-
 gne as touchinge oure redempcion & remission of
 oure synne? forsooth no nother but y we were
 wretched sinners & y verye enemyes of god Ro.
 v. For saith paule/if whē we were his enemyes
 we were recōyled vnto god thorow y deeth of
 his sōne/much more now we are recōyled/shall
 we be saued by his liffe. So y in vs is no maner
 cause of remission but onelye miserie and sinne

25

But the hole cause of y remission of oure sin-
 nes & of oure saluacyō/is the bloude of christ
 which hath fullye cōstrepyled y iustice of god
 the father/and hath pacified his wraeth towar-
 des vs that beleue. He is y verye purgatorie
 for all faithfull which hath alreadye purged ou-
 re synnes & sitteth on the right hand of y father
 Heb. i. The secōde lye is this / he saith y god
 of his iustice must geue to euerie thinge his aw-
 ne/which awne is the thinge that it deserbeth
 to haue. If this were true then shuld not one of
 vs entre the inheritaunce of heauen/for we ha-
 ue euerie one of vs deserved deeth and damp-
 nacyon. For as Paule sayeth Romanorum. iij.
 we haue al sinned and want the glorye which
 before god is allowed. But we are frelye iuste-
 fied thorow his grace by the faith that is in
 Christ

Luce. 23

Rom. 5

Heb. i.

Rastell x

x
x

Orith.

Rom. 3.

thurst Iesa. If it be frelpe thow his grace/thē
 is it not byoure owne deseruinge/for then gra-
 ce were no grace. And contrarpe wyle if it be
 by oure awne deseruinge/then is it not of gra-
 ce/for then deseruinge were no deseruinge Ro: Rom. 11
 manonum. 15. But the truth is this/that god of
 his mercede had promised vnto oure forefathers
 his deare sonne Christ that he shuld deliuer thē
 from all their iniquities and that all the naci-
 ons of the worlde shulde be blessed in him Gen
 22. This seed he promised of his mercede and fa- Gene. 12
 voure/whom also he sente in the tyme that he Gala. 4
 had ordeined Galata. 4. not for oure awne deser-
 uinges/but for his truthe sake and to fulfill y
 he had promised. This Christ is become oure 1. Cor. 1
 rightwysnes. 1. Corin. 1. so that y iustice of god
 is not to geue vs that we oure selues haue de-
 served(as Bastell lyeth)but to clothe vs with a
 nother mannes iustice (that is Christes) and to
 geue vs that which christ hath deserved for vs
 And this iustice of god thow the faith of Ie-
 su cometh vnto all and vppon all them that be-
 leue Roma. 11. Now marke a misterpe.

Christ humbled him selfe & was made obediēt
 vnto y deeth:even to y deeth of the crosse Phi.
 2. This obedience and deeth was not for him
 selfe but for vs / for he alone suffered and dyed
 for vs all. 1. Corin. 5. Now sith he was obediēt
 vnto the deeth for vs / that is even as good as
 though we oure selues had bene obedient ever
 y man for him selfe vnto the deeth. And sith he
 dyed for vs / that is even as good as though we
 had dyed oure selues for oure awne sinnes .
 What wilt thou haue more of a man thē y he
 be obediēt vnto god y father evē vnto deeth/yee
 & dye for his sinnes/wilt thou yet thurst him in
 to purgatorie?

On these two lyas bringeth hein an answer

An answer agens

which is so confused/intricate & longe & it were not onely folishnes to solute it / but also moch lost laboure & cost to reherse it / wherfore I let it passe / for evere childes hall easely solute it with his fundation and first stone is taken from him. But yet one thinge is necessarie to be touched. He goeth aboute to proue his purpose with an ensample on this maner.

Recall.

If I do bete thy seruaunte or apprentisse & do mayme him / wherbye thou doest loose his service: and also & this seruaunte duringe his liffe is not able to gette his lyvinge. If so be & thou do forgeue me & offence done vnto the in that thou hast lost his service: yet am I bounde to make a nother satisfaccion vnto thy seruaunt for & hurte I haue done him / which is & cause of & hinderaunce of his lyvinge. And in like maner if I haue offended god & my neyghboure / Albeit god forgeue me his deale / yet can he not of iustice forgeue me my neyghbours deale to / but yet must I make satisfacciō unto my neyghboure. Now in case I wolde & be not able to satisfye my neyghboure / & yet he forgeue me not / the must I suffer in & paynes of purgatoyre for it: and those paynes shall stonde my neyghboure in propyte for parte of his purgatoyre if he come there or els to & encrease of his ioye if he go to heauen. This is the summe / but he speaketh it in manye moo wordes. Now because he hath touched & matter of satisfaccion I will shewe you my minde therin.

Frith.

Satisfac
tio to god

There are two maner of satisfactions. The one is to god: the tother to my neyghboure. To god can not all & wolde make satisfaccion for one cryme. In so moch & if evere grasse of the grounde were a mā / even as holpe as ever was Paule

Rastels dialoge

Paule oꝝ Peter & schuld praye vnto god al thes-
 lydes longe for one cꝛyme / yet coulde they not
 make satisfacciō for it. But it is onlpe ꝑ bloude
 of Christ ꝑ hath made full satisfacciō vnto god
 for all such cꝛymes thebe. vii. oꝝ els were there
 no remedye but we schuld all perishe: as I haue
 pꝛoued before. And he ꝑ seeth any other satis- Heb: 10. 7
 facciō towarde god then Christ oure savioure/
 he doth wꝛonge vnto his precious bloude.

There is a nother satisfaccion which is vnto Satisface
 my neyghboure whom I haue offended. As if I cion to my
 haue take any mānes god from him. For then neyghbou
 am I bounde to pacelpe him other by restoringe re
 it agayne oꝝ els by other meanes as we two cā
 agre. If I haue diffamed him/then am I bounde
 to pacelpe him/ & to restore him vnto his good
 fame agayne/ & so forth. But if I be not able to
 satisfpe him/then must I knowlege my silfe gyl
 tpe & despye him to forgeue me/ & then is he bound
 to forgeue me/oꝝ els shall he never entre in to
 heauen. For god hath taught vs to praye. Mat.
 vi. ꝑ he schulde forgeue vs / as we forgeue them
 ꝑ trespase agens vs/so ꝑ if we forgeue not one Mat. 6.
 a nother then will not god forgeue vs. To this
 well agreeth the parable Mat. xviij. The king- Mat. 18
 dom of heauen is likened vnto a certayne kinge
 which wolde take accomptes of his seruauntes
 And when he had begunne to reken one was
 brought vnto him / which ought him ten thou-
 sand talentes: but when he had nought to paye
 ꝑ lorde cōmaunded him to be solde / & his wyffe
 & his childꝛen/ & all ꝑ he had/ & paymēt to be ma-
 de. The seruaunte fell doune & besought him sa-
 peng: Sir geue me respite/ & I will paye it eue
 ry whitte. Then had ꝑ lorde pytpe on the ser-
 uaunte & lowed him & forgaue him the debte.

The same seruaunte went out & founde one of his felowes/which ought him an. l. pence. And layed hondes on him & toke him by þe throte/ sayinge paye þe thou owest. And his felow fell downe & besought him sayinge: haue patience with me & I will paye þe all: & he wold not/ but went & cast him in to prison tyll he shulde paye þe debte. Whē his other felowes sawe what was done they were verie sorre and came & tolde vnto their lord all þe had happened. Then þe lord called him & sayed vnto him. O euell seruaunte/ I forgave þe all þe debte/ because thou praydest me: was it not mete also þe thou shuldest haue had compassion on thy felowe/ even as I had pitie on the? And his lord was wroth and deliuered him to the gaolers/ tyll he shuld paye all þe was due to him. So like wyle shall your hevenly father do vnto you if you will not forgene with your hartes/ ech one to his brother their trespasses. Where mayest thou se þe if you forgene haue reyse þe smale debte or offence þe thy neyghboure hath done agēst the/ the will thy hevenly father forgene the/ the hole & greate debte þe thou owest him/ for þe which thou arte well worthy to be damned. And so is it more profitable for þe to forgene it than þe thy neyghboure shuld bryng le in purgatorie for it/ as Rastell sayneth. And cōtrarye wyle if thou forgene him not/ the shall not god forgene the thy greate debte / but thou shalt surely be dāpned/ & so shal not thy neyghbours purgatorie profyte þe (be it in case there were one and þe he shuld go thither) but it is rather the cause of thy dampnacion: but this can not Rastell se.

Rastell se **N**ow be we come vnto the seventh reason
 veth argu- which is in þe xiiij. chap. The argumēt is
 ment this. God is þe verie owner of all/ & thy neygh-
 & bours hath no proprete / but as a seruaunte to

god/as but to make accompte to god. Therefore
whē thou doest an offence to god & to thy neygh
boure/whē god forgeveth it thou nedest no no
ther satisfacciō vnto thy neyghboure And to sta
blish his reaso he byingeth in a similitude which
is nothings to y purpose The similitude is this
I put case thou have a seruaunte whō thou put
test in trust to occupie for y/to make bargaynes
chaunge & sell to thy vlc/to take bondes & agay
ne to make aquitaunces & relefes i his awne na
me. If this seruaunte sell parte of thy ware & ta
ke an obligacion for y paymēt of .xx. pounce/if
thou afterwarde knowinge of this/eyther for lo
ve or some other cause w^lt make vnto y sayed
debtoure a clere relefe: I suppose no mā will de
nye but y this debtoure is fullpe discharged of
this .xx. pounce/and is not bounde by any iusti
ce to make any satisfaccion eyther vnto thy ser
uaunte or to any other mā. For thou arte y be
ste owner therof/and thy seruaunte had but y
occupacpon as to geue the accomptes therof.

This similitude cā not well be applyed vnto
god & mā. For albe it is true y all oure substaun
ce pertaineth vnto god at it is writē Agg. 1. gol
de is myne & siluer is myne: yet hath not god ge
ven it vs to occupie it for his profyte & vlc(as y
seruaunte doth for his master) but oulpe y we
shuld vlc his gifies for y profyte of oure neygh
boure & to the vlc of y cōgregaciō. 1. Co. 12. And
where as he induceth y when god forgeveth vs
which is the principalle parte/y thou nedest no
nother satisfacciō to thy neyghboure. I answe
re/y god forgeveth no mā which hath offended
his neyghboure/vlesse y he make satisfaccion
vnto his neigboure/if he be able but if he be not
able/yet is he bounde to knowlege his faute vn
to his neyghboure/& thē is his neyghboure bou
de vnto y payne of dāpnaciō to forgiue hym/so y

Feith.

Agg. 2.

2. Co. 12

An answer agens

god never forgetteth vntill thy neyghboure be
pacified in case þy cryme extēde vnto thy neygh
boure. This soluteth both þy reason & also impio
beth þy similitude. Now let vs declare his solus

Rastels so cion Rastell.

lucion.

God of him self hath two powers: One is
an absolute power / & a nother is an ordinarie
power. The absolute power is the auctorite þy
god hath ouer all thinge in þy world, by þy he ma
ye geue to euerie creature what pleaseth him / &
also forgeue euerie offence done by any creatur
re at his pleasure with out any cause. And by
this maye he forgeue both þy cryme done towar
des him selfe / & also towarde my neyghboure.
But by his ordinarie power he doth euerie
thinge by ordye of iustice ad equite. And by this
can he not forgeue the offence done to him and
my neyghboure with out satisfaccion.

Frith.

Goddes
absolute
power.

Now wolde I sayne wete / whether Rastell
imagine þy god by his absolute power maye sa
ue þy vnfaithfull & dāpne the faithfull. If he saye
Naye / the maye I cōclude þy Rastels diffiniçō
is fals. Where he sayeth: þy god by his absolute
power maye geue to euerie creature what plea
seth him / & also forgeue euerie offence done by
any creature at his pleasure with out any cau
se. If he saye yee / the must I cōclude þy god hath
power to do cōtrarye to his scripture / for þy scri
pture sayeth: þy he that belebeth and is baptized
shalbe saved / but he þy belebeth not shalbe con
demned Mar. xvi. Now if he graunte me þy he
hath power to do agens his scripture (sith his
scripture is þy truth & his awne worde / the must
it nedes folow þy he hath power to do agens his
truth: & consequentlye he hath power to be fal
se / & so to sinne. And sith he hath power agens
his awne

Mar. 16.

Rastell's dialogue

his awne worde/and þ worde his sonne / then
must we graunte him power agens his sonne/
even to make him a lyar where he sayed þ for
sayed textes Marci. xvi. And sith his sonne is
god/then hath god power to do agens god and
so can not his kingdom endure. Matthei. xii.

Mat. 124

Furthermore/if I mighte be holde with Ra
stell/I wold aske him this questiō/whether god
haue not an absolute iustice as well as an abso
lute power? If god haue also an absolute iusti
ce/then can not his absolute power prevaile vn
tyl his absolute iustice be fullie countrepayled. wheter
And so is it false þ Rastell beginneth with all/ god haue
þ god by his absolute power maye forgeue eve an absolu
ry offence at his pleasure with out any cause. te iustices
For(as I sayed)his absolute iustice must nedes
be satisfyed & fullie countrepayled. If Rastell
dare saye that god hath an absolute power & no
absolute iustice / then taketh he his pleasure in
dede. For if he make one notionall in god grea
ter the a nother (by this worde notionall which
þ scolemē vse/I wold you shuld vnderstonde:þ
goodnes/wysedō/power/iustice & mercye of god
et.) then shall he make a dissencyō in god & ima
gyne þ one notionall subdueth a nother. yee ad
besides þ/sith ech one of these notionalles is ve
rie god/for þ power of god is nothinge but god
him selfe/ & þ iustice of god (is nothinge but god
him selfe/ & so forth of all the other) the if his po
wer were greater then his iustice/it shuld folo
we þ god were greater the god/ & consequētye
we shulde haue a greate god & a litle god & mo
goddes the one/such rebell maketh Rastell with
his tuerke. But þ christē beleue þ one power of
god is no greater the a nother and þ his power
is not aboue his iustyce/neither his iustice abo

In answere agens
ne his mercede etc. And so maye you se that Ra-
kels imagination of goddes absolute power is
but verpe chuldish and vnlawful. For he hath no
power agens his scripture and him selfe. Thus
finishe his seven reasons with their solucions

But yet that his worke shuld longe endure
all tempestes and stormes/he addeth a batclinet
and wether stone to a voyde and shote off the ray-
ne/for feare it shuld soke in and make his buyl-
dyng decaye. And therewith concludeth his booke

Rakel

To beleue/sayeth he/that there were no pur-
gatorie to purge and punish oure sinnes after
we be departed/shuld put a waye y dyede of god
from the most parte of y people and geue them
boldnes to comitte offences & sinnes. And agay-
ne/if the people shuld beleue y they neuer neede
to make any satisfaccion nor restitucio to their
neighboures for the wronges done vnto them/
they shuld neuer feare nor care what iniuries/
extorciōs/theftes/robberies and murders they
did. Finallie if they beleued that such a light re-
pentance shuld be sufficiēt with out any other
satisfaccion to be made/ it shuld be an occasion
to destroye all vertue and encrease vice and sinne
to y vtter destruccio of the comen welth & quyet
lyuinge of y people. And thus he maketh an ede

Frith

As to the first where he sayeth that it wold
put awaye the dreade of god and geue boldnes
to sinne/ if we thought there were no purgato-
rye/we se and maye evidentlye perceaue the con-
trarye all daye both in yonge and olde of them
that beleue there is a purgatorie. The yonge sa-
ye I will take my pleasure whyle I maye. and
if I maye haue but one houres respite to crye
god mercede/ I care not. for then shall I go but
to purgatorie and so shall I be sure to be saued.
The old saye: I will kepe my goodes as longe

Rastels dialoge

as I maye for I wotte not what need I chal ha
ue. But when I die I wyll crye god merce/ And
then shall I go but to purgatorie/ and myne ex
ecutours that haue my goodes shall redeme me
thence well ynough. And so to beleue purgato
rye/ is rather an occasion of rechelesse boldenesse/
then of the feare of god. Besydes that if they
knewe that there were no purgatorie/ the shul
de manye the more feare god & do well them sel
ues & not trust to their executoures for feare of
dāpnaciō/ how be it as I haue saied before they
p feare not god but for payne whether it be of
hell or purgatorie are yet vnder condēpnacion
and not in goddes fauours. And this dare I bold
lye affirme/ that they which feare not god but
for purgatoryes sake shall neuer come in it/ no
nor yet in heauen. And therfore it is but folye
to imagine purgatorie for that entent.

As cōcerninge p seconde poynte. If the peo
ple beleued p they neded not to make satisfacciō
to their neyghboures for their trespasses &c I ha
ue sufficētye answered before/ p we must make
satisfacciō vnto oure neyghboures if we be able
or els will god neuer forgeue vs. And if we be
not able/ yet must we knowlege oure offence and
the is oure neyghboure bounde to forgeue vs
vnder p payne of dāpnaciō. And so can this pro
ue no purgatorie. Now as touchinge p thir
de/ p if they beleued p such a light repentaunce
were sufficēt with out any other satisfacciō/ it
shuld be an occasiō of vice & subuersiō of p co
mē welth: I answered/ as I haue done before al
most in euerie argumēt: sith thou arte ignorau
te of Chyistes deeth and his satisfaccion vnto
the father for vs / that al the repentaunce wh
ich we can take is not sufficient to coun
trepayse one cryme / but that if Chyist were

In answer agens

not we shuld albe dampned. Here will I leave
Rastell & hys turcke Singemin wyth all thye
naturall philosophye (whych ys now pro-
ued folishnes) for hether to hath he proued no
purgatoire / neyther hath he one good reason
noy yet to that baren reasons one good solucy-
on/as we haue sufficiētly declared. But let vs
heare frun what moze of goddes woide : and se
how purgatoire stondeth wyth that.

2.7.

2. Cor. 5.

Paule sayeth/we must all be brought befo-
re the iugement seate of christ / that euery man
maye receaue accordinge to the workes of hys
bodye/whether yt be good or badde. 2. Cor. 5. yf
thys be true / then can there be no purgatoire
whych shall profyte hym after he is dyscolued
from hys bodye / for then shuld he not receaue
accordinge to the workes of hys bodye. But ra-
ther accordinge to the paynes that he suffered
in purgatoire. Now yf thys texte be true then
must it folow that all thynge executoures dealin-
ge/and offeringe of masse pence. &c. helpe the not
a myte. And by thys texte it is not possible that
there shulde be a purgatoire.

Contrady-
ctoires

Upon thys texte wolde I sayne dyspute
a poynte of sophystre/whych I wolde gladye
haue dyscolued of them that thinke them selues
lerned in philosophye. My sophisme is/ y two
contradictories maye stonde to gether and be
both true. whych I am sure no sophystre dare
graunte/for it hath in tymes past ben condemp-
ned in oxforde for an heresie. The cōtradictories
are these. Euery man shall receaue accordinge
to the workes of hys bodye. And some ma shall
not receaue accordinge to the workes of his bo-
dye/that these two cōtradictories be both true
I wyl proue. The fyrst proposicion is pauls
2 Cor. 5.

Rassels dyaloge

2. Cor. 5. whych no man will denye to be true.
And the seconde maye easely be proued true/
whych is / that some man shall not receaue ac-
cordinge to the workes of his bodye. For be yt
in case y there departe a man out of thys worl-
de which is not clene purged by faith and y wor-
de of god neyther hath hys rebellious membres
subdued thow deeth (as they imagyne) but y
the spottes and remnauntes of sinne remayne
in hym for the whych he is worthy to lye in y
paynes of purgatorie for the space of sixe yere
Thys graunted / whych I am sure they wyl not
denye / then also put I the case that thys man
lyinge in purgatorie by the space of a moneth/
haue a frende whych offereth for hym a peny vn-
to .D. dominikes boxe (whych hath such power
that as sone as the tinging is harde in the boxe
so sone the soule is fre in heauen) or that a fren-
de of hys bye a pardon for him which maye ab-
solue him a pena & a culpa for all cometh to one
effecte. Thys man deliuered on that maner doth
not receaue accordinge to the workes of his bo-
dye for by the workes of his bodie he shulde yet
lye in purgatorie more then .v. yere. And that
doth he not / but is by and by deliuered fro pur-
gatorie. Ergo I maye conclude that some man
receaueth not accordinge to the workes of hys
bodye / and so are two contradictories true or
els there can be no such deliuerance out of pur-
gatorie / whych destroyeth all pardons / masses
pence and suffrages for the deed. This wolde
I haue soluted. How be it I wyl not adnum-
bre it for an argumēt because the vnlearned peo-
ple (vnto whō I wyte thys booke) can not well
perceauē it. But thys sophisme haue I wyten
to stoppe the chattering mouthes of the sophi-
sters and

And answered agens

28.

sters and to cast them a bone to gnawe hypon.

Paule sayeth/pou which were in tymes past
straungers ad enemyes because youre myn-
des were sette in euell woꝝkes hath he now re-
concyled in the bode of hys flesch thoww deeth
to make you holpe ad such as no man can com-
playne on/adwyth out faute in his awne sight
yf ye continue grounded and stablyshed in the
sayeth/and be not moued awaye from the ho-
pe of the gospell. Collo. 1. Here paule affermeth
that you are reconcyled thoww hys deeth / so
that ye are made holpe and wyth out faute in
hys syght (I haue expounded what yt is to be
wyth out faute: in hys syght in my sixce argu-
ment) loke ye yet for a nother purgatoꝝpe: are
ye so childish and insensyble to imagine that ye
must yet go thoww purgatoꝝpe / syth ye are all
readye wyth out faute in hys syght: Thys is a
playne case / god of hys ryghtwysnes will not
punyssh a man for nothyng: but all that are
grounded and stablyshed in y sayeth are in hys
syght wyth out faute for they synnes are not
imputed vnto them but forgiven thoww Chri-
stes bloude) wherfore of necessyte I must con-
clude that no faythfull shall euer come there.

29.

Evere mā y departeth this worlde is eyther
faythfull or vnfaythfull if he be faythfull then
cometh he not there/as the foresayde argumēt
proueth. And if he be vnfaythfull the cometh he
neuer in purgatoꝝpe/ but is all readie dampned
Joā. 3. Marce y last. Now if neyther faythfull
nor vnfaythfull entre in to yt then shuld yt be
in vayne: but there is nothyng made in vayne
wherfore I must cōclude that there ys no such
purgatoꝝpe.

30.3.

30.

Paule saith
he the spared not hys awne sonne but delpue-
red him

Kastels dialoge

eed hym for vs all / how shall he not wyth hym
geue vs all thynges also : who shall laye any Ro.
thyng to y charge of goddes chosen : Ro. 8.

forsooth lord god oure prelates laye so soze
vnto they charge / that they wolde haue them
byople in purgatorie. But lord be oure protec-
toure for it is thou that iustest vs / and hast
frelye geuen vs all thinge wyth hym. Ro. 8.

Paule saith y lawe of y sprete / wherein is liffe
thorow chyst Jesu hath deliuered me from the 314
lawe of sinne & deeth. Roma. 8. Seinge we bes
delyuered what need vs seke a nother delyue- Ro. 8.
raunce speciallye sith they make it so paynfull.
Seinge we are on that maner deliuered / he
chaunceth it that we are take prisoners agayne
vnder sinne / that we must be purged a fresh by
the fyre of purgatorie. I praye god geue vs gra-
ce that we maye be purged from thys oure blin-
de ignoraunce thorow hys sprete of knowlege /
that we maye perceave how yt ys Jhesus Chyst
that purgeth oure sinnes ad hath deliuered vs
thorow his bloude shedyng. So shulde we geue
him y prayse whych hath deserved yt. And not
be so unkinde vnto him as we now be.

Paule sayeth that there ys no condem- 32
nacyon to them whych are in Chyst Jesu
Roma. viii. But yf wee continue synne and Ro. 8.
stable in Chyst vnto the ende then shall we be Ma. 24.
sated Mathe. xxiii. what needeth then pur-
gatorie? yee and what shuld purgatorie do?
Is not Chyst suffycient? Then ys oure say-
eth in vayne. And yf he be suffycient / then ys
gurgatorie in vayne.

Paule saith yf you be iustified bi y law the ys
Chyst deed in vayne. Now yf the lawe beinge
good iust

In answer agens

Roma. 7. good last and holpe. Ro. 7. And euen of godden
awne makinge ca not iustefye vs / thinkest thou
to be iustefied by fpyng in purgatoye

34

They that are the chiefe patrones and proc
tours of purgatoye / do sayns it for no nother
entente / But to purge euell workes / and to be
as a penaunce to supplie y good workes which
we lacked beinge in thys worlde. But all thys
can not bringe vs in to heauen: For then were
chyst deed in vayne. And of thys haue we eu
dent examples / Abraham / Isaac / Jacob / David
ad all holpe prophetes were excluded from hea
uen vntill chyst had suffered deeth / thys all me
testifye. But yf good workes or penaunce coul
de haue brought the to heauen they shuld not
haue tarped out of it so longe. Therefore I may
conclude that it is but vanite to imagine a pur
gatoye for to purge euell workes and supplie
good. For as I haue shewed / y holpe not the
patriarches.

Obiecty
ons
Good
workes

Paraduecture thou wilt saye unto me / I hal
I then do no good workes? I answer y es.

Thou wilt aske me wherfore? I alwere / thou
must do them because god hath comaunded the
Thou wilt saye / for what entent hath he com
maunded them? I answer / because thou arte
lyuyng in thys worlde and must nedes haue
conuersacyon wyth men / therfore hath god
appoynted the what thou shalt do to the profy
t. of they neyghboure ad taminge of thy flesh
As paule testifieth. Eph. 2 we are hys workes
made in chyst Iesu vnto good workes / whych
workes god hath prepared that we shulde wal
ke in them. These workes god wold haue vs
do that the vnfaithfull might se the godlye ad
vertuous couersacion of his faithfull and the
re by vs coul

Rastels dialoge

eebpe he cōpelled to glozefie oure father which
 ys in heauen. **Mat. 5.** And so are they both pro- **Mat. 5.**
 fitable for thy neyghboure and also a testymo-
 nie vnto the by the whych men maye knowe þ
 thou arte the right sonne of thy heuenlie father
 and a verpe chryst vnto the neyghboure: and
 euen as oure heuenlye father gaue hys chryst vn-
 to vs not for anye profyte that he schulde haue
 therbye / but onlye for oure profyte / lykewylse
 thou schuldest do al thy good workes not hauin-
 ge respecte what cōmodities thou shalt haue of
 it / but euer attēdinge thoww cheryte / the welth
 and profyt of thy neyghboure. **Thow wilt yet**
obiecte / the se I no greate profite that I chal ha
ue by them: I answere / what woldest thou ha
ue: fyrst Chryst is geuen the frelie and with him
hast thou all thynges. He is thy wisdom / righ-
t wysnes / halowinge and redempcyon. 1. Cor. 1. 1. Cor. 1.
 by hym arte thou made inherytoure of god / and **Roma. 8.**
 felo wherewith chryst. **Roma. 8.** This is frelie
 geuen the with Chryst before thou wast borne
 thoww the fauoure and eleccyon of god whych
 eleccyon was done before the fundacyons of þ
 worlde were cast. **Eph. 1.** Now were thou ver- **Eph. 1.**
 ry sōde and vnkynde if thou thoughtest to pur-
 chase by thy workes þ thinge which is alreadye
 geuen the. Therefore must thou do thy workes
 with a singlerie / hauinge neither respecte vnto
 the ioyes of heauē / neither yet to the paynes of
 hell / but onlye do the for þ profyte of thy neygh-
 boure as god cōmaūdeth þ / and let hym a lōge
 wyth the resydue.

35

To thys well agreeth paule. **Eph. 2.** sayenge /
 by grace are ye made saffe thoww faith / and that
 cometh not of youre selues / but yt ys the gyfte
 of god and cometh not of workes lest any man **Eph. 2.**
 c schulde

An swere agens

shulde boſt hym ſelfe. And here ſayeth paul
playnlye that oure ſaluacion is the giſte of god
and cometh not of woꝝkes / yf it come not of woꝝ
kes then are we woꝝſe then mad to ſayne a pur
gatoꝝye. foꝝ the cheſteſt operacon of that ſhuld
be but to ſuplye the woꝝkes whych we haue
not accompliſhed beyng in thys bodye.

36
Roma. 11.

Roma. 4.

Paule ſayeth. Roma. 11. The remnaunte
whych are leſte at thys tyme / are thow the
eleccon of grace. If yt be thow grace then
ys yt not by woꝝkes / foꝝ the grace were no gra
ce. Or yf yt be foꝝ the woꝝkes ſake / ſo is yt not
of fauours and grace / accoꝝdinge to that whych
he wote befoꝝe. Roma. 4. If abraham (ſayeth
paule) were iuſtyfied by his woꝝkes / then mape
he reioyce but not befoꝝe god. But what ſayeth
the ſcripture : Abraham beleued god and that
was imputed vnto him foꝝ rightwyſnes / foꝝ he
that woꝝketh receaueth hys rewarde not of fa
uoure but of dutye. Now if it be dutye / then ne
deth he not to thanke god / but rather hym ſelfe
foꝝ then god geueth hym noſthinge but y whych
ys hys awne of dutye. where ys then the pray
ſe and gloꝝye that we owe to god : Therfoꝝe yt
ſoloweth in y ſame texte : vnto him y woꝝketh
not / but beleueth in hym that iuſtifieth the wy
ked / ys his faith imputed foꝝ ryghtwyſnes.

Now if oure ſaluacion come of fayth and not
thow oure woꝝkes & deſertes / the is purgato
rie ſhutte out of doꝝe & quite vaniſheth awaye.

37
Jo. 3.

Chriſt ſayeth. So hath god loued the woꝝ
de that he wolde geue hys onlye ſonne that all
whych beleue in hym ſhuld not periſh : but that
they ſhulde haue everlaſtinge liſſe. Ioan. 3. The
what nedeth purgatoꝝye : Thou wilt paraduen
ture ſay / it is true they ſhal haue euerlaſtinge liſſe
but they

Raskels dialogue

but they must first go thorow purgatorie. I an-
 swere/nape verelye. But chylst affirmeth & that
 with an oth/that he which heareth his worde &
 belebeth his father which sent him/ hath euer-
 lastinge liffe. yee & that he is gone alreadye from
 deeth vnto liffe. Ioan. 5. wilt thou now saye y
 he shall in to purgatorie/forsooth if that were
 true/and the fyre also so hote as our prelates af-
 firme/then went he not fro deeth vnto lyffe/but Ioan. 5.
 rather from a small deeth vnto a greater deeth.

The prophete sayeth: precious is in the sight 38.
 of the lord the deeth of his sayntes. Psal. 116. Psal. 116.
 And. S. Ioan. sayeth/ blessed are the deed which Apoca. 14
 dye in the lord. Apo. 14. but surelye if they shuld
 go in to y paynfull purgatorie/ there to be tou-
 mented of fendes/ the were they not blisset/ but
 rather wretched.

God sayeth by Moles Exodi. 33. I will shew 39.
 we mercye to whom I shew mercie/and will ha Exodi. 33.
 ue compassio on whom I haue copassion. Now
 if oure saluacion be of mercye and compassion
 then can there be no such purgatorie. For y na-
 ture of mercye is to forgiue/ but purgatorie wil
 haue all payde and satisfied so that they tway
 ne be desperate and can in no wyse agre. And lo
 he how manye textes in scripture commed gods
 des mercye/ even so manye deny this paynfull
 purgatorie.

The prophete sayeth/ he hath not dealt with 40
 vs after oure sinnes neyther hath rewarded
 vs acco:dinge to oure iniquities / but loke
 how hie heauens are aboue the erth / even so Psal. 103.
 hie hath he made his mercye to preuaile ouer
 them that worshuppe him. And loke how farre
 the east is from the west/ even so farre hath he
 sette oure sinnes from vs. Psal. 103. And before
 e .2. in the same

In answer agene

In the same psalme/ the prophete exhorteth hys soule to prayse the lord / sayenge . Prayse the lord (o my soule) which forgeueth y all thyne iniquities and healeth all thy dyscaies. Now yf this be true y he ordereth vs not accordinge to oure synnes/ but poureth hys mercede so plentifully vppon vs / if also he forgeue vs all oure iniquities / why shulde there be any such purgatorie to purge and tourment the self soules / and speciallye sith all was forgiven them before?

41

Wilt thou not calle hym a shrewed creditoure whych after he hath frelye forgiven hys debtoure / wyl yet cast hym in prison for the same debte? I thinke euerye man wold saye on this maner / It was in hys awne pleasure whether he wolde forgeue it or not / and then of fauoure and compassion he forgaued it. But now he hath forgiven yt he doeth vnrightheouslye to punysh hys debtoure for yt. And all be yt man repent hys forgeuyng and afterwarde sue for hys debte / yet god can neuer repent hym selfe of hys mercyable giftes. Roma. xi. And therfore wyl he neuer tourment vs for oure trespasses no no yet once remembre them Ezechielis. 18. Hebr. 10.

Roma. 11.

Eze. 18.

42

Luce. 18.

Synth god forgeueth the greater offences why shall he not also forgeue the lesse?

He forgaued frelye moch greater offences vnto the publicane whych knowleged hym selfe to be a synner. Luce. 18 / then those be for whych men sayne that we must be tourmented in purgatorie. For there ys no soule (as they graunte them selves) that suffereth in purgatorie for greate crimes and mortall synnes.

But onelye for lytle preatye peccadylans (yf a man maye be boorde to vse

Walter Boppe

Rassels dialoge.

Master Moyses worde) and for veniall sinnes.
 Wil. 25. Cap. qualis. He forgaue moch greater
 enymities vnto the these / to whom he sayed
 this daye shalt thou be with me / not in purgato
 ry / but in paradys. Lac. xxiij. He forgaue moch
 greater vnto Marye Magdalen. Luce. viij. Is
 his hande now shortened? Is not his power as
 greate as it was? Is he not as mercifull as ever
 he was? why leaue we the cisterne of lyvinge
 water / and digge vs pittes of oure awne which
 can hold no pure water. Hieremie. ii. why forsake
 we Christ which hath hoellie purged vs an
 seke a nother purgatoye of oure awne imagi
 nation? If thou beleue that Christes bloude is
 sufficient to purge thy sinne / why seekest thou a
 nother purgatoye?

Luce. 23.
 Luce. 7.

S. Paule sayeth: I desyre to be loosed from
 this bodie and to be with Christ Phil. i. Were
 he if he had thought to haue gone thorow pur
 gatoye he wolde not haue bene so hasty. For
 there shuld he haue had an hote broth & an hart
 lesse / and so might he rather haue desyred longe
 to haue lyved. And therfore I suppose that he
 knew nothinge of purgatoye but y he rather
 thought (as the truth is) y deeth shulde finish
 all his euylles and sorowes ad geue him rest in
 loosinge him from his rebellious membres which
 were solde and captyve vnder sinne.

43
 Phil. i.

All christen men shuld desyre deeth as Pau
 le doeth Phil. i. not because of their crosse &
 trouble which they suffer in this present worlde
 for then they sought them selves and their aw
 ne profyte and not the glozpe of god. But if we
 will well desyre deeth / we must first considre how
 sore sinne displeaseth god oure father / and then
 oure awne nature and fragiltye and oure mem
 e 3 bres so

44.
 How a
 christe mā
 shuld de
 syre deeth

In answere agens

2. Cor. 3.

hes so bounde vnder sinne that we can not do
no: yet thinke a good thought of oure selues. 2.
Cor. 3. Then shall we finde occasion to lament
oure liſſe/ not for the troubles that we suffer in
it/ but because we be so prone vnto sinne and so
continuallye displeaſe god oure father. What
deſpyeth he that wolde longe lyue/ but daylye to
hepe sinne vppon sinner? And therfore shuld we
haue a will to dye because that in deeth oure sin
ne finiſheth/ and then we shall no more displea-
ſe god oure father. Now if we shuld ſayne a
purgatoire / it were not poſſible to imagine a
greater obſtacle to make vs feare and flye from
deeth. For ſith everye man muſt knowlege him
ſelfe a sinner. 1. Ioan. 1. And not beleue that chri-
ſtes deeth were ſufficient/ but that he muſt alſo
go to purgatoire: who shuld departe this worlde
with a quyet minde?

1. Jo. 1.

45

Sapiē. 3.
Abacuc. 2.
Rom. 5

The wiſeman ſayeth: The ſoules of þ right
wiſe are in þ hande of god. They ſeamed to dye
in the pies of þ foliſh: their ende was thought
to be payne and affliction/ but they are in peace
Sapiencie. iij. There is no man but he muſt ne-
des graunte me that everye faithfull is right wi-
ſe in þ ſight of god as it is wyrtē Abacuc. ij. þ
right wiſeman lyveth bi his faith. And Rom. v.
because we are iuſtified by faith/ we are at pea-
ce with god thow our loyde Jeſus Chriſt. xij.
when theſe faithfull or rightwyle departe/ then
ſayth this texte that they are fooles which thin-
ke them to be in payne or affliction: for it affe-
meth that they are in peace. Now ſith their pur-
gatoire which they imagine is payne and afflic-
tion / and yet ſayne that the rightwyle onelye
shall entre in to it after their deeth/ the are they
foles that ſuppoſe there is a purgatoire/ or els
this

Rastels dialoge.

this texte can not be true.

Ho? what entent will god haue vs tourment-
 ed in purgatoꝝpe/to make satisfaccion foꝝ oure
 sinnes: verelye then is Christ deed in payne as
 we haue often pꝛoꝛbed befoꝛe. But thinke you
 not reather that oure purgacion shuld be to en-
 crease oure faith / oꝛ grace / oꝛ cherite (foꝛ these
 thye couer the multitude of sinnes) no verelye
 we can not sayne a purgatoꝝpe foꝛ any such cau-
 se. Foꝛ faith springeth by hearinge of the woꝛ-
 de. Romano. 10. but the pope sendeth them no
 pꝛeachers thither / ergo thier faith can not the-
 re be encreased. And agayne / payne engendꝛeth
 and hendleth hate agensst god and not loue oꝛ
 charite. Furthermoꝛe. My lorde of Rochestre is
 compelled to graunte that the soules in purga-
 toꝝpe optayne there neyther moꝛe faith noꝛ gra-
 ce noꝛ cherite then they brought in with them/
 and so can I se no resonable cause why there
 shuld be a purgatoꝝpe. Nevertheless Master
 Moꝛe sayeth that both thier grace and cherite is
 encreased. And so mape you perceave that lyes
 can never agre how wittye so ever they be that
 sayne and cloke them foꝛ in some poyntes they
 shall be founde contrarꝝe so that at the length
 they mape be disclosed.

46

Rom. 10

Master
 Moꝛe and
 my lorde of
 Rochestre
 can not as

gre

47

Pro. 23

God is fullꝝe pacesyꝛed with thy will when
 thou hast no power to accomplissh the outwar-
 de facte. Foꝛ the wiseman sayeth pꝛoꝛverb. xxiij.
 sonne geue me thy harte. Now if thy will be vs-
 pright and so y thou haue a desyre to fulfill the
 lawe/then doth god rehen y will vnto the foꝛ y
 full facte. If then thou row the frayltye of thy me-
 bꝛes thou falle in to sinne/thou mapst well save
 with the apostle Romanoꝛs. viij. The good y
 I wold do/that do I not: y is/I haue a will and

Rom. 7

e 4 desire

In answer agens

Desire to fulfill the lawe of god / and not to displease my hevenlye father / yet that I do not. But the evyll which I hate / that do I / that is I do committe sinne which in deed I hate. Now if I hate the sinne which I do / then love I the lawe of god which forbiddeth sinne / and do consent vnto this lawe that it is good right wylle & holpe. And so the sinne which I hate and yet committe it thoro the frailtye of my membres / is not imputed nor rekened vnto me for sinne. Mayther will S. Paule graunte that it is I which do that sinne / but he sayed: I have a will to do good / but I can not performe that will. For I do not that good which I wolde / but the evyll which I wolde not that do I. Now if I do yehinge which I wold not do / then is it not I y do it but the sinne that dwelleth with in me. I delight in the lawe of god with myne inward man (that is with my will and mynde which is renewed with the sprete of god) but I see a nother lawe in my membres which rebelleth agens the lawe of my minde and maketh me bonde vnto the lawe of sinne which is in my membres. So y I my selfe in my will and minde do obeye the lawe of god (hatinge sinne as the lawe commaundeth me and not consenting vnto it in my mynde and will) but in my flesh and membres I serve the lawe of sinne / for the frailtye of my membres compelleth me to sinne Rom. 7.

As by example if I see a poore man which is not of abillite to do me any pleasure / and nevertheless doth all his diligence to seeke my favour and wolde with harte and minde geve me some acceptable present if he were of power bringe also sope that he can not performe his will and minde towarde me. Now if there be
any

Masters dialogue.

any poynte of humanite or gentlenesse in me/ I
will counte this man for my frinde/ and accep-
te his good will as well/ as though he had in de-
ed performed his will. For his abilitie extendeth
no further. If his power were better / better
shulde I haue. Even so sith we are not of po-
wer and abilitie to performe the lawe of god/ &
yet beare a good harte towards god and his
lawe/ lamentinge oure imbecillitie that we can
do him no further pleasure: the will god recoun-
te vs not as his enemyes/ but as his deare chils-
dren and beloved frendes. Neyther will he after-
warde thrust vs in to purgatorie/ but as a ten-
der father pardone vs oure trespasses/ and accep-
te oure good will for the full dede.

S. Paule exhorteth vs **Gala. vi.** that we wor- 48
ke well whyle we haue tyme/ for what so euer a **Gala. 6.**
man doth so we that shall he reape / by this maye
we evidentlie perceaue that he shall not receaue
accordinge to his doinge or sufferinge in a nother
worlde/ and therfore can there be no purgatorie.
The wyseman sayeth **Eccle. xiiij.** worke rightu- 49.
ousnes before thy deeth for after this liffe there
is no meete/ that is to saye succoure to be foun- **Eccle. 14.**
de. There are some which will vnderstonde this
place and also the texte in the. **xlvij.** argument
on this maner that there shulde be no place of
deseruinge/ but yet there maye well a be a place
of punishment. But this colucion besides that
it is not grounded on scripture / is verue clen-
der. For I praye you wherfore shuld their inde-
tyd of purgatorie serue but to be a place of pur-
ginge/ punishment/ and penaunce/ by the which
the soule shuld make satisfaccion/ that it might
so deserue to entre in to the rest of heauen.

Blessed are the deed which dye in the lorde 50
e s from

Sp0.14

Esa. 57

Sapl. 3.

In and were vnto
from hence forwarde/ye trulye saith the spre
te/that they may rest from their laboures. But
their workes folowe with the. This texte they
vse in their soulemasses as though it made for
purgatorie. But surely me thinketh that it ma
keth moch agest them. For let vs enquire of all
the proctures and fauours of purgatorie/ whe
ther the soules that must be prayed for / are de
parted in the lord: or not? And they must needs
answere that they are departed in the lord / for
the vnfaithfull which dye not in the lord must
not be prayed for. And therfore must they be
vpright Christen soules which are tourmented/
for the other are all dampned. Now saith y^e tex
te that all such deed as dye in the lord are ble
sed: but what blessednesse were that to byople in
purgatorie? And if they wolde here sayne a glos
se (as their maner is when they are in a straye
ever to seke a startinge hole) and saye that they
are blessed because they are in a good hope/alt
hough they haue not yet the rest / but must suf
fer betore in purgatorie: that evasion will not
this texte suffer / for the texte saith y^e they rest
and are in peace as **Esa. 57** also sayeth in y^e. I wis
that the rightwyle (and everye faithfull man
is rightwyle in the sight of god as we haue ofte
proved before) whē he departeth resteth in pea
ce as in a bedde. And **Sapiencie. iij.** it is sayed y^e
the rightwyle soules are in peace: And so is it
not possible that there shulde be such a payne
full purgatorie.

Thus haue we confuted **Rastell**: both his ar
gumentes and also solucions/ for all that he wri
teth is false and agensst scripture. Furthermore/
we haue brought in to proue that there can be
no such purgatorie. I argumentes all grounded
on scripture

Sir Thomas More.

on scripture. And if neede were a mā might make a thousande of which oure clergie chuld not be able to abyde on?

Here I thinke some men will wondre that I haue the scripture so full on my syde because that there are certen men / as my lord of Rochestre and Sir Thomas More / which by scripture go aboute to proue purgatorie: this is sure that scripture is not contrarye vnto it selfe. Therfore it is necessarye that we examine the textes which they bringe in for their purpose/marking p processe both what goeth before and whate cometh after. And the shall we easely perceave the truthe/and how these two me haue bene pituoulye deceaved. First I will answer vnto Master More which hath in a manner nothinge but that he toke oute of my lord of Rochestre / although he handle it more subtly. And what so ever is not answered in this parte/shalbe touched and fullye convinced in the thirde/ which shalbe a severall booke agensit my lord of Rochestre. ¶

Thus endeth the first booke.

The seconde booke which is an answer vnto Sir Thomas More. ¶

¶ D. Moore

x
x
x
x
x
x
x



In answer vnto.

After Moore beginneth with the
seipe soules of purgatorie and
maketh them to wayle and la-
ment/that they heare the worl-
de ware so saynte in the faith
of churche that any man shuld ne-
ade now to pꝛoue purgatorie
to churche men/or that any man
coule be founde which wold in so greate a thin-
ge so fullye and fastly beleued for an vndoubted
article this. xv. hundred yere/ beginne now to
stagger and stande in doubt vñ.

¶ Frith.

¶ Certeyne me thinketh it a soule saute so soye
to stumbe eue at the first. It were a greate blot
te for him/if he shuld be compelled by good au-
ctoyte to cutte of. iiii. hundred of his forsayed
numbre. Now if we can not onely pꝛoue that he
must cutte off that. iiii. hundred yere/ but also
hynge witness that it was neyther at that ty-
me beleued for an article of the faith nor yet for
an vndoubted truth: then I thinke ye wold sup-
pose this man sumwhate out of the waye. And
that will I pꝛoue by goddes grace. ¶ Augusty-
ne was. iiii. hundred yere after Churche. And yet
in his tyme was it not fullye and fastly beleued
for an article of the faith/no nor yet fullye and
fastly beleued to be true for he him selfe writeth
in his enchyridion on this maner speakinge of
purgatorie: After he expounded ¶ place of Dan-
le. 1. Corin. 3. and had taken this worde sye not
for purgatorie/ but for temptation and tribula-
cio/ he added these wordes in ¶. 69. chaptre. It
is not incredible that such a thinge shuld also
chaunce after this lyffe/ and whether it be so or
not it maye be questioned vñ. Of these wor-
des maye we well perceaue that he counted it
not for

¶ 1. Cor. 3.

Mr Thomas More.

not for an article of the faith neyther yet for an
vndoubted truth for if it had bene an article of
the faith/or an vndoubted truth: then wolde he
not haue sayed/potest etiam queri/ that is to sa
ye it maye be questioned/doubted or moved: for
those holpe fathers vsed not to make questions
and doubttes in articles of the faith amonge the
selues/neyther yet in soch thinges as were vn
doubted true. They vsed not to dispute whe
ther Christ dyed for oure sinnes and rose agay Roma. 4
ne for oure iustificacion/ but only beleued it.

Besides that the occasion why he wrote þ
boke entituled enchiridion was this. There was
one Laurencius a christen man which instant
ly requyred of. B. Austayne that he wolde
wyte him a forme of his belefe which he might
continuallye here in his hande and where vn to
he shuld sticke. Vppon this wrote him. B. Austy
ne this litle boke/where in he comaundeth him
not fullye and fastlye to beleue (these are Pa
ster Mores wordes) that there was a purgato
rye: buth sayed that it maye be questioned/doub
ted or moved whether there be soch a place or
not. Of this haue we playne euidence þ it was
none article of the faith in. B. Austaynes tyme
(which was. iiii. hundred yeaere after Christ) ney
ther yet vndoubted truth. And so maye all men
se that master More is soze deceaved and sette
on the sonde even at the first byrnte and in the
beginninge of his viage.

His second reason that he hath to proue M. more
purgatoyre is this: The verye miscreauntes ad x
idolattes/Turkes/Baracenes and paynims ha x
ue ever for the most parte thought and beleued x
that after the bodyes are deceased: the soules of x
such as were neyther doedye dampned wret x
ches for

In answer agēst

* thes for euer/now on the tother syde/so good bus-
* that their offences done in this worlde haue de-
* served more punishment then they had suffered
* and sustayned there/were purged and punished
* by payne after the deeth/ere ever they were ad-
* mitted vnto their welch & rest. And so must the-
* re nedes be a purgatorie.

Frith.

I answer/if it were lawfull to requyre wy-
sedom in aman so wyse as Master More is co-
unted/hers wold I wylh him a litle more witte.
for I thinke there is no wyseman that will gra-
unte this to be a good argument/ the Turkes/
Saracenes/paynims & Jewes beleue it to be tr-
ue/ergo we must beleue that it is true:for I wil
shew you a like argument. The Turkes/ Sara-
cenes/paynims and Jewes beleue that we haue
not the right Christ/but that we are all damp-
ned which beleue in Christ. Is it therfore true?
Shall we turne our faith because they beleue &
we be deceaved: I thinke there is no man so fo-
lish as to graunte him this. But if Master Mo-
re will haue his reason holde/ he must argue on
this maner: The miscreantes and infidels be-
fore named beleue that there is a purgatorie &
their beleue is true / therfore we must beleue &
there is a purgatorie. Now foloweth this argu-
ment sumwhat more formallpe. Here might I
put him to the profe of his minoz/which is/that
their belefe(in beleuinge purgatorie)is true:wh-
hich thinge he shall never be able to proue. But
I haue such confidence of the truth on my side
that I will take vppon me to proue the negaty-
ue/Even that their belefe is not true as concer-
ninge purgatorie.for these miscreantes which
beleue purgatorie/beleue not & there is a pur-
gatorie for vs that be Christen:for they beleue
that we

Mr Thomas More.

that we are fallen from al truth & vtterlye dāpned. But they thinke that there is a purgato-
rye for the selues wherein they shalbe purged and
punished vntill they haue made full satisfacciō
for their sinnes committed: but that is false/ for
neither Turkes/ Saracenes paynims nor Jew
is which beleue not in Christ haue or euer shall
entre in to anye purgato-rye/ but they are all dāp-
ned wretches because they beleue not in Iesu
Christ. Ioan. 3. Now sith they be deceaved/ for
they haue no purgato-rye/ but are al dāpned as
many as beleue not/ Alas what blindnes is that
to argue that we must folowe them which are
both blinde and out of the right waye?

After this disputeth he by naturall reason
that there must be a purgato-rye. his disputaciō cō-
mueth a lesse and an halfe/ out of the which Ra-
stell toke all his booke And so are all his apparēt
reasons disclosed befoze agensst Rastell. The
beginneth he with the scripture/ on this maner

It seemeth verie probable & likelie that **Mr. More**
good kinge Ezechias for no nother cause **Ezechias**
wepte at the warninge of his deeth geuen him
by the prophete / but onely for the feare of
purgato-rye. &c.

The storie is writen. 4. Reg. 2. And. Elai. 38
Ezechias was like vnto his deeth. And Elai the
prophete & sonne of Amos came vnto him saye-
ge/ this sayeth the lord/ dispose thy house for thou
shalt dye/ and not lyue. he tourned his face vnto
the walle and prayed the lord sayenge/ I beseech
the lord / remembre I praye the/ how I haue
walked befoze the in the truth and in a per-
feyte harte / and haue done that thinge which
is pleasaunte and acceptable befoze the.
Then Ezechias wepte with greate cryenge.
these are the

An answer agens

these are the wordes of the texte. we can not perceave by the texte that he was a greate sinner/ but rather the contrarpe. for he sayeth that he hath walked before the lord in truth and in a perfecte harte / and hath done þ thinge which is pleasaunte and acceptable before the lord.

**Question
to Master
More**

And therefore it is nothings like that he shuld feare purgatoye neyther yet hell. Thou wilt paradventure aske me / if he wepte not for feare of purgatoye / why did he then wepe? I will also aske you a question / and then will I shewe you my minde. Christ did not only wepe / but feared so sore þ he swette like droppes of bloude runninge doune vppon the erth / which was more then to wepe. Now if I shuld aske you why Christ feared and swette so sore: what wolde you answer me: that it was for feare of the paynes of purgatoye: forsooth he that wolde so answer shulde be laughed to skorne of all þ worlde / as he were well worthye. wherfore was it the: verely even for feare of deeth / as it playnly appeareth after: for he prayed vnto his father sayenge: my father if it be possible let this deeth passe fro me. Math. 26. Is fearful a thinge is deeth even vnto the most purest flesh. And even the same cause will I assigne in Ezechias: that he wepte for feare of deeth / and not for purgatoye. Now proceedeth he further and promisseth to proue it by playne evident textes / as it is verely nedefull. for the texte that he alleged before is sumwhat to farrs wrested and yet wil it not serve him

M. More

x
x
x
x

Haue ye not (saith he) the wordes of scripture witten in the booke of the kinges / dominus deducit ad inferos et reducit: Oure lord bringeth folke doune in to hell / and bringeth them thence

By Thomas More

thence agayne. But they that be in that where
the dāpned soules be/they be neuer delpyered
thence agayne. wherfore yt appareth well that
they whom god deliuereth and bringeth thence
agayne / be in that parte of hell that ys called
purgatorie.

This terte is wryten in the first booke of y
kynges and in the .ii. chaptre / and they are the
wordes of Anna which sayeth: The lord doth
hille and quicken agayne: he ledeth doune in to
hell and bringeth agayne. Here he thinketh to
haue good holde. But surely his holde will fay
le him/for in this one terte he sheweth him selfe
twyse ignoraunte. First because he knoweth not
that the hebrue worde/schol/doth not signyfy
hell/but a graue or pitte that is digged. As it is
wrytten geneses. 42. Si quid aduersitatis acci
derit ei in terra ad qua pergitis/deducetis canos
meos cu dolore ad iferos/ y is/ If any evil chaū
ce vnto my sonne beniamin in y londe whether
you go / you shall brynge doune min hooze hea
res wyth sorow vnto my graue / not vnto hell
nor yet vnto purgatorie/ for he thought neither
to go to hell nor purgatorie for hys sonne/but
thought y he shuld dye for sorow yf hys sonne
had any myschaunce.

Besides y he is clene ignoraunte of y comē ma
ner of all prophetes whych for y most parte in
all psalmes/ hymnes ad other songes of prayse
(as this is) make y first ende of the verse to ex
poude y last ad the last to expoude the first. He
that obserueth this rule shall understonde verie
inoch in y scripture although he be ignoraunte in
the hebrue. So doth this place full well expoun
de it selfe with out any imagination of pugato
rye. Conferre the first parte of y verse vnto the
last and

Frith
1. Re. 2.

Gene. 42.

Jo. 11.

Cal. 78.

last and you shall easely perceave it. The first parte of the halfe verse is thys. The lord doth kille/and that expoundeth the tother halfe of this verse where he sayeth / he leadeth doune to hell/ so that in thys place to kille and to leade doune to hell ys all one thinge. And likewise in the seconde parte of the halfe verse / to quyen hen agayne ad bringe agayne all one thyng. Now yt any man be so superstitious p he dare not vnderstonde this thinge as fyguratiue spo ke/then maye he verelye yt vppon them p god rayled from naturall deeth as he dyd lazarus Jo. 11. And albe yt no man can denye but p this sence ys good ad p the texte maye so be vnderstonde/yet in my minde we shal go more nye vnto the verye and pure truth / yf we expounde yt thus. The lord doth kille and quyen agayne / he leadeth doune to hell and bringeth agayne:that ys/ he bringeth men in to extreme affliccyon and miserie (which is signified by deeth and hell)and after tourneth his face vnto them and maketh them to folowe hym. And to this well agreeth the. 78. psalme p speaketh of p chyl dren of Israell (whych figure hys electe church and congregacion) They: yeares passed ouer in perpetuall trouble/when he dystroyed or killed the/then they sought hym / they tourned ad besought hym beselye. He meaneth not here that he had first killed them by temporall deeth and after they: deeth made them to seke hym: but that he had wropped them in extreme afflictions and perpetuall troubles / and that he sore scourged them when they brake his commaundementes ad yet after turned his mercifull face vnto them.

Finalle/if you will haue p pure vnderston dyng of this

binge of this place/note y^e wordes of y^e.3. childre
 Dani. 3. which were cast in to the fornace of fyre
 and yet preserved fro deeth thorow y^e mightie ha
 de of god/their wordes and songe was this: Be
 nedicite anania/azaria/misael domino/ laudate
 et superexaltate eu in secula: quia eruit nos de
 inferno/ & saluos fecit de manu mortis/ & libera
 uit nos de medio ardētis flāme/ et de medio ignis
 eruit nos. That is: blisse ye anania/ azaria/
 and misael the lord: prayse and auaunce him for
 euer. For he hath plucked vs out of hel/ & hath
 saued vs fro y^e power of deeth. He hath deliue
 red vs fro the middes of the burninge flame/ and
 hath plucked vs out from the middes of the fy
 re. Here maie you se the same maner of speakin
 ge and how the last ende expoundeth the begin
 ninge. These children saye that god hath pluck
 ed them out of hell/and yet were they neyther
 dampned nor in purgatorie nor deed. But the
 nexte parte of this verse expōdeth theyr mea
 ninge which sayeth he hath saved vs from the
 hand or power of deeth. So maye ye know that
 to be plucked out of hel/ and to be saved fro y^e po
 wer of deeth/ are al one thinge. And againe whe
 re they saye that god hath deliuered the fro y^e
 burninge flame/ & that he hath plucked the fro y^e
 middes of y^e fyre/ is all one sence as euerye childe
 maye well perceyue: and therfore is M. More to
 blame to be so busie seinge he vnderstōdeth not
 y^e phrase & maner of speech of the scripture.

Dani. 3.

Thē brigeeth he in y^e prophete zacharie why
 ch sayeth. Tu quoq; i sanguine testamēti
 tui eduxisti victos tuos de lacu i quo nō erat a
 qua. Thou hast in y^e bloude of thy testamēt bro
 ught out thy boundē prisoners out of y^e pitte or
 lake i which there was no water. Now in hel is
 there no

M. More
 zacharye

An answer vnto

there no redemption / and in limbo patrum the
soules were in rest: wherfore yt appereth clere-
lye that those prysoners which he brought out
of theyr payne / he brought onely out of purga-
toye

With
Zacha. 9.

Mal. 66

More ad
Rocheſtre
can not a
gre

This texte is spokene zacharie. 9. for a full an-
swer of this texte I needed no more but to bring
ge the auctorite of my lord of Rocheſtre agest
him. For he expoundeth the place of p̄ psalme
66. for purgatorie / which sayeth. Transiui-
mus per ignem et aquam et adduxisti nos in refrigerium
we haue gone thorow fyre and water and thou
hast brought vs in to colouesse: If this texte
of the psalme serue for purgatorie which say-
eth that there ys both fyre and water / as my
lord of Rocheſtre doth asserme and bringeth
also dygenc to conferme yt / then can not this
place of zacharie serue / which sayeth that
there ys no water. And so must Master Mo-
re nedes be ouersene / for Dygenc and Ro-
cheſtre be able to waye vpp hym. Here
myght I saye vnto them both that they shul-
de fyrst agre wyth in them selues / and then
wolde I shape them an answer. Now be yt
I know my parte so sure that I wyll confu-
te them both / and proue that neyther nother
place speaketh any thyng of this painfull pur-
gatorie that they descrybe. But My lord
of Rocheſters auctorite shalbe dyfferred vntill
the thyrde parte which shalbe a severall booke
agenst hym.

This place verelie approueth not purgatorie
but sheweth p̄ vertue of christes redēpcio which
thorow his bloude redemed his captiues & pry-
soners p̄ is to save thē whō he founde bounde
with p̄ strōge bondes of sinne vnto euertlastinge
dampnacyon

Sir Thomas More.

dāpnacion which were subiectes vnto the deuē
ād p extreme enemies of god/but whi calleth he
thē his verelie because they were chose in christ
Jesu before the beginninge of the worlde/that
they with him and thow him shuld enioye p
everlastinge enheritaunce of heaven. Why are
they called bounde and prisoners? Surely be-
cause they were captives/bounde and empreso-
ned vnder the devill thow the sinne that Adā
committed Rom. v. Why sayeth he that he
delyvered them out of the pitte where in is no
water? Forsooth that is even as moch to save/
as he delivered them out of hell & from eternall
dāpnacion. Thou wilt happlye saye/he delive-
red them not out of hell and from eternall dāp-
nacion/for his prisoners that is to save/they p
shalbe saved never came there. I answered/that
they shulde with out doubt haue gone thither
and haue bene damned perpetuallie / except p
christ by his deeth had delivered and loosed thē
And therfore saith the scripture that Christ de-
lyvereth vs out of hell / because he saveth and
delyvereth vs p we come not there / which els
shulde surely entre into it for ever. It is also a
comen maner of speach amōge vs/if a mā shuld
go to prison for debte oz any such matter / and
one of his frendes come in the meane reason
which payeth the aduersaries and payeth p
debte/then maye we well saye / that he hath de-
lyvered this man out of prison although he ca-
me not there/but shulde haue gone thither. And
knowse when we saye that such a man hath de-
lyvered his frende from the galowes/we meane
not that he was all readye hanged/for then we
re the deliveraunce to late / but we meane that
he delyvered him that he shulde not be hanged.

Rom. v.

In answere vnto.

I questiō Furthermore if a man might be bolde to aske
to master Master More whether Christ haue redeemed/
More loosed and delivered him in the bloude of his te
stament? I thinke he wold answere yee. Now
if we shuld aske him further / from whence he
hath delivered him? I am sure he is not so igno
raunte as to saye that christ hath delivered him
from purgatorie/but even that he hath deliue
red him from eternall death and dampnacyon.
And so hath Christ velybered vs from the pitte
wherin is no water / that is to saye/from hell &
everlastinge dampnacyon/not that we were in
hell all readye/although we were bounde vnder
sinne and readye to be cast therin / but because
we shuld not entre in to hell. This is the pure
vnderstondinge of the text. Here might I dis
pute with him both of hell and of limbus patris
but because I will be as shorthe as possible is/I
will deferre that vntill a nother occasion / that
I maye reason with him sumwhat at large.

m. More. **A** nother place is there also in the olde testa
ment that putteth purgatorie quyte out of
question. For (sayeth he) what is playner then
the places which in the booke of the Machabees
Macha beus. made mencyon of the deuoute remembraunce/
prayoure/almoyses & sacrifice to be done for sou
les/when the good and holys man Judas Ma
chabeus gathered monye amonge the people to
buys sacrifice with all to be offered vp for the
soules of them that were deed in the batayle.
What shifte finde they here? Surely a verys
chamlesse shifte and are sayne to take them to
that taklinge which is their choreāker alwaye/
when they finde the storme so greate that they
se their shippe goeth al to wracke. For first they
vse to sette some false glosse vnto the texte/and
if that

Sir Thomas More.

if that helpe not / then falle they to a chamelelle
boldnesse / and let not to denye the scripture
and all.

The place which he recytech is writē. 2. Ma^{th.}
chabco. 12. And to save the truth/the boke is not
of sufficient auctorite to make an article of ou-
re faith: neyther is it admitted in the canon of p
hebrues. Here he objecteth that the church hath
alowed it/and the holpe doctoures/as. S. Hiero
me. S. Austine and soch other. I answered. S.
Hieromes minde is opened vnto vs by the pi-
sle which he wrote before the proverbes of So-
lomon / his wordes are these. Sicut Iudith et
Tobie et Machabeorum libros / legit quidē eos
ecclesia / sed inter canonicas scripturas non reci-
pit / sic et hec duo volumina legat ad edificatio-
nem plebis / non ad auctoritatem ecclesiasticorum
dogmatum confirmandum. That is / like as the
church doth read p bokes of Iudith / Thobias /
and the Machabees / but receaveth them not es-
monge the canonically scriptures / even so let it
read these two bokes (he meaneth p boke of sa-
pience and ecclesiasticus) vnto the edefyinge of
the people / and not to confirme the doctrine of
the church therbye. And it is nothinge like that
S. Austayne shulde dissent from. S. Hierom /
for they were both in one tyme / yee and. S. Hierom
out lyved. S. Austayne. And therefore the
church coulde not admitte any such bokes ey-
ther before. S. Austaynes tyme or in his tyme /
but that. S. Hierom shulde haue knowne of it.
And so maye you gather that if. S. Austayne
alowe these bokes / or els saie p the church hath
alowed the / you maye not vnderstode p they ha-
ue alowed and receaved them as canonically scri-
ptures / for then you make. S. Hierom a lyars.

¶ 4 But thus

An answer vnto.

But thus you must vnderstande it / that they haue receaved them to be red for the edelpinge of the people / and not to confirme the doctrine of the church or articles of the faith therby accorde to. **S.** Hieromes exposition. Now maye you se y^e oure shoteanker (as he calleth it) is so stronge that al his stormes and waves can not once moue it / for we denye not but that the booke is receaved of y^e church to be red and we cheere we by. **S.** Hierome for whate entent it is receaved and red / not to proue any article of oure faith therbye / but onely to ordeyne oure maner of lyvinge thereafter in such poyntes as are not repugnaunte vnto the canonicall scripture.

1 But yet for this once / to do the man pleasure we will let slippe oure shoteanker and take the sees with him. And for all their furious windes and frothe waves / we will neuer stricke sayle / so stronge is oure shippe and so wel belanced. Be it in case that this booke of the Macabees were of as god auctoryte as Elai yet can he not proue this fyre and paynesfull purgatorie therbye. For it speaketh not one worde neyther of fyre nor payne / but it speaketh of a sacrifice offered for the deed that they might be loosed from their sinnes / because there is a resurreccio of the deed / which maye well be with out any payne or fyre. So that this conclusion is verie bare and naked: It is good to offer sacrifice for the deed that they maye be loosed from their sinnes / ergo there is a sensible fyre which doth punish the holpe and chosen people of god. I am sure there is no childe / but he maye perceave y^e this argument is nought.

2 Besides that it is to be doubted whether
Judas

St Thomas More

Judas did well or not in offering this sacrifice. And therefore ought we not of a foolish presumption to followe his acte vntill we knowe how it was accepted. Paradventure thou wilt saye that the dede is commended in the sayed text/where it sayeth: But because he considered that they which with godlines had entred their slepe (that is their deeth) had good fauour layed vpp in store for them/therefore is the remembrance to praye for the dead hoie and holisome/that they maye be loosed from their sinnes. I answered / that the persones which were slayne in the battayle for whom this prayer and sacrifice was made/were founde to haue vnder their clothes oblacions of idoles which were at Iamriam / and for that cause were they slayne as it is playne in the texte / yee and all the host prayed the right iudgement of god. Now these men that were so slayne were dampned by the lawe. Deutero. 7. which sayeth. The images of their goddes thou shalt burne with fyre/and se that thou cobette not the silver or golde that is on them nor take it vnto the lest thou be snared therewith/for it is an abominacion vnto the lord thy god. Bynge not therefore the abominacion vnto thine house lest thou be a dampned thinge as it is: But vtterlye despye it and abhorre it for it is a thinge that must be destroyed. Of this maye we euidentlye perceave/that albe it Judas did this thinge of a good minde / yet was he de ceaved / for his sacrifice coulde nothinge helpe them sith they were dampned by the lawe/ and entred not their slepe with godlinesse as he supposed.

Furthermore/it is evident that the Jewes had sacrifices for the sinnes of them that lyved

In answer vnto

Deu. 12.

¶

Leuitici 4 5 6. 17. But how knew they that the
se sacrifices shuld extend them selues vnto the
sinnes of the deed? And they were commaunded
vnder the payne of cursinge that they shuld ad-
de nothinge vnto the woide of god Deuter. 12.
Whereby it is like that the preastes even at that
tyme sought their awne profytte/abused the sa-
crifices/and deceaved the simple people.

4

Master Hoie also sayeth / that the monye
was sent to buye sacrifices which shuld beoffe-
red for the sinne of the clayne. Now knoweth
everye chursten that all maner of sacrifices and
offerings were nothinge but figures of Christ
which shuld be offered for the sinne of his peo-
ple. So that when Christ came/all sacrifices and
oblacions ceased. If thou shuldest now offer a
calfe to purge thy sinne/thou were no doubt in
surpous vnto the bloude of Christ / for if thou
thought his bloude sufficient/then woldest thou
not seke a nother sacrifice for thy sinne.

5

Heb. 10

¶

ye I will go further with you there was not
one sacrifice in the olde testament that purged
or toke awaye sinne. For the bloude of oxen or
gootes can not take awaye sinne Hebr. 10. 4.
But all the sacrifices which were then offered/
did but signefie that Christ shuld come and be
made a sacrifice for vs/which shuld purge oure
sinne for ever. Now were their sacrifices and ob-
lacions institute of god and yet could they not
take awaye sinne: But onely signified y^e Christ
thorow his bloude shulde take it awaye / what
madnes the is come in to oure braynes that we
thinke that oure oblacions which are ordeyned
but of oure awne imagination shuld take awaye
ye sinne

ye sinne?

What if Judas gathered such an offeringe
in the olde testament / shuld it then folowe that
we must do so to / which knowe that Christ is co
me and that all oblacions are ceased in him? 6
Shall we become Jewes and go backe agayne to
the shadowe and ceremonie sith we haue the
bodpe and signification which is Christ Jesu?
Be it that Judas were a holpe man / might he
not yet do amisse? Be it in case that he did well/
shall we therfore streight wayes out of his wor
ke grounde an article of oure faith? David
was an holpe man and yet committed he both
murther and aduoutrye shall we with out fur
ther enserching the scriptures streyght wayes
folow his example? Abrahā was an holpe man
and was commaunded of god to offer his awne
sonne / shall we offer oure children therfore? Ge
dion and Josua destroyed the vnfaithfull kin
ges and princes and dyd well and were preysed
of god. Must we do so to? And wherfore shall
we more folowe the example of Judas then of
the other? Shall I tell you whye? verelpe for
this example of Judas bringeth monye vnto
oure spiritualtye. These. xij. thousande dyach
mas shyne so bright in their pies / that with out
other candell lantren or spectacles they haue
espyed an article of oure faith. you maye not co
sidre that they haue taken this terte of. xij. thou
sand dyachmas for a pistle in soule masses / for
then peradventure you might fall in to some
shewed suspencion / that they shuld do it of co
uetousnes / which faute ca not be espyed in ou
re spiritualtye / as you know well ynough.

He y holdeth any ceremonie of the lawe as 7
necessarie

In answere agens

Gala. 6.

Act. 15

Raffel

necessarie/ is bounde to kepe and fulfill the hole lawe. This is evident of Paule. Gala. 6. where he sayeth/ If ye be circumcysed/ then are ye deb-
tours to fulfill the hole lawe. That is if ye put any confidence in circumcysio or recounte it as necessarie (for e'is it is of it selfe neyther good nor evell) then make you youre selues bonde vn-
der the lawe which burthen neyther we nor ou-
re fathers coulde beare/ and tempte god. Act. 15
And this sacrifice of Judas was but a ceremo-
nye & signified þ christ shuld with his bloude
quench oure sinnes. ergo. he þ kepeth or counte
th this ceremonie as necessarpe (as are al þ arti-
cles of þ faith) doth captiu: him selfe vnder þ
lawe & tēpteth god to speake nomore sharpslye

¶ yet will I go a litle nere vnto you. Judas
him selfe beleved not that there was a purgato-
rye. for in the tyme of the olde testament there
was no purgatoye as the scolemē graunte the
selues but onlye a place of rest which they cal-
led limbus patrum: wherfore they are pitious-
lye deceaved that will proue purgatoye by the
textes of the olde testament / sith / as they saye
the selues; there was no purgatoye at þ tyme.

¶ Hynallye/ I can not finde a place that of it
selfe more properlye confuteth this phantastical
purgatoye/ the doth this same texte which they
sticke so sore to/ imaginige that it stablissheth
purgatoye. The texte sayeth on this maner/ ex-
cepte he had hoped that they which were slayne
shuld rylse agayne/ It shuld seme voyed and in-
vayne to praye for the deed. If you sayne a pur-
gatoye the must this texte nedes be false. for be-
it in case that the deed shuld not rylse agayne.
Now saith the texte that it were voyed ad in-
vayne to praye for the deed if they shuld not ri-
se agayne

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le agayne. But if there were a purgatorie whe- **D**
rin they shulde be purged and punished in the
meane ceason/then were it not in vayne to pra-
ye for them to deliuer them out of that payne/
but rather verie frutefull and necessarye altho-
ugh they shuld never rise agayne. And therfore if
this texte be of auctorite/ it is impossible y^e thes-
e shuld be any purgatorie/ neyther is there a-
ny texte that in my iudgement can better vnder-
mine purgatorie and make it fall

Paradventure you desyre to knowe my min-
de in this place/and that I shuld expounde vn-
to you what Judas ment in his oblation sith
he thought of no purgatorie as the for sayde
texte doth well specefye. Verelye I thinke that
Judas beleued that there shuld be a resurrec-
tion/as this texte prayseth him sayenge/ thinkin-
ge well and deuoutelye of the resurrection. For
amonge the Jewes there were manye that bele-
ued not the resurrection of oure flesch / And they
that beleued it were yet so rude and ignoraun-
te/that they thought they shuld ryse but to op-
tayne a carnall kingdome and haue their enemis-
es subdued vnder them with out rebellio. And
therto sticke the Jewes vnto this daye. And it
is most like y^e this shuld be his meaninge / we
shal all ryse agayne and possesse this londe in pe-
ace/and these men which are slayne are out of
the fauoure of god because they haue cōtrarie **Deute. 7.**
to y^e lawe. Deut. 7. taken of the Idolles oblaci-
ons/therfore is it best that we sende a sacrifice
vnto Ierusalem to pacifye the wrath of god
towardses them/lest when they rise agayne the
loide shuld sende some plage amongst vs for
theyr transgression which they committed whi-
le they were here lyvinge. If any man can bet-
ter gesse

In answere vnto

ter gesse I am wel content to admitte it/ but this
is plaine ynough: he thought that this sacrifice
could not helpe the before they shuld rise agay-
ne/ which doth fullpe destroye purgatorie. For
where he sayeth that it were voyed and in vayne
ne to praye for y^e deed excepte they shuld rylse a-
gayne: Is euen as much to saye vnto him that
hath any wytte/as that this prayer and sacrificy
ces can do them no good before they be rylsen a-
gayne fro deeth: for els were it not in vayne to
praye for the although they shuld never rylse a-
gayne. So by example/ if I saye to a mā that he
shall neuer optaine his purpose excepte he shul
de sue to y^e kinges grace / it is euen as much to
saye to a mā y^e hath any witte/as he shall neuer
optayne hys purpose before he hath sued to y^e
kinges highnes.

Master

Master More goeth a boue to test them
more ys out of contenaunce whych saye that the boke
lyue to be of Machabees ys not autentike because yt ys
proued an not receaved in the Canon of the hebrues and
insipient sayeth that by thys reason we maye also denye
y^e boke of sapience and proue oure selues insipi-
entcs: but verelie/ if he admitte the boke of sapi-
ence to be true and autentike/ I feare me it will
go nye to proue him an insipient for grauntyn-
ge y^e there is a purgatorie. Reade y^e 45. argu-
ment agest Rastell ad the iudge whether I saie
true or not.

10

Hether to haue I let slippe oure shoteanker's
haue runne y^e sees with him/ grauntinge him for
his pleasure y^e thys boke shulde be of as good
auctorite as Esai. Not that the church or holie
doctours/or any wise mā supposeth it of so good
auctorite/ but onely to se whate conclusion mys-
ght be brought vppd it (y^e once graunted) And if
any man wolde

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any man wold require my iudgement as concerning
 ge this boke / I wolde choise answers that ey
 ther thys boke is false and of no auctorite / or els
 that Christ and hys apostles all holye doctou
 res and scolemen therto are false and with out
 auctorite. For he that admitteth prayers and
 sacrifice to be done for the deed / yee and also af
 firmeth that they are holpe and holesom for
 such synnes as are damned by the lawe of god
 (which are in dede verye mortall) doth not he a
 gentst the worde of god / yee and also agentst the
 comen consent of all men: But thys boke doth
 so: whych admitteth prayer and sacrifice to be
 done for the deed that were claine in the battay
 le for their offence / yee and also dampned by the
 law Deutero .7. Now conclude youre selves
 what ye thinke of this boke.

Deu. 7.

Thus much hath Master More brought
 (to proue hys purposse) out of the old testamēt
 and I thinke ye se yt suffyciently answered.

And now he entendeth to proue hys purga
 toye by good and substancyall auctory
 te in the new testament also.

Herst let vs conside (saith Master More)
 the wordes of þe blessed apostle and euangc
 gelist. S. Ioan. where he sayeth. Est peccatū ad
 mortē / nō dico ut pro eo roget q̄s There is saith
 he some synne þe is vnto the deeth / I byd not þe
 any man shulde praye for þe / this synne as þe in
 terprētērs agre ys vnderstonden of despera
 cyon and impenitencie / as though sayint Io
 an / wolde saye / that who departe out of thys
 worlde impenitent or in despayre / any pray
 er after made can never stande hym in neede.

Then ye

M. More
1. Ioan. 5.

And answere vnto

X Then it appareth cleerlye that. **S. Ioan.** meaneth that there are other which dye not in such case for whom he wolde men shulde praye/ because that prayer/ to such soules maye be profitable. But that profite can no man take beinge in heauen where it nedeth not noz beinge in hell where it hoteth not/ wherefore it appeareth that such prayer helpeth onely for purgatorie/ which thou must therfore nedes graunte excepte thou denye. **S. Ioan.**

Frith.

1. Ioan. 5.

The texte is writen. **1. Ioan. 5.** which sayeth there is a sinne vnto the deeth/ I bid not that any man shal praye for that. In this place doth **Maister Hoze** vnderstode by this worde deeth/ temporall deeth/ and then he taketh his pleasure. But we will desyre him to loke. **1. Iohnes** above/ and not to snatch one pece of the texte on this facion. I wil reherse you the hole texte and then ye shall heare myne answere. The texte is this/ if any man perceave that his brother doth sinne/ a sinne not vnto the deeth/ let him aske if he shall geue him liffe/ to the that sinne not vnto deeth. For there is somme sinne that is vnto deeth/ I bid not that any man shulde praye for that. Now marke myne answere. Deeth an liffe be contrarie and both wordes are in this texte/ herfore if you vnderstonde this worde deeth for temporall deeth/ the must you also vnderstande by this worde liffe/ temporall liffe. And so shulde cure prayer restore men agayne vnto temporall liffe. But I ensure you/ **Maister Hoze** taketh by this worde deeth so confusedlye/ that no man can tell what he meaneth. For in one place he taketh it for temporall deeth/ sayenge/ who so departe out of this worlde impenitēt. and in a nother place he is compelled to take it for everlastinge

St Thomas More

everlastinge deeth. Therefore will I shewe you
a very vnderstandinge of þe texte. And better in
interpreters desyre I none then Christ him selfe
which sayed vnto the pharisees/everye blasphemie
shall be forgiven/but the blasphemie agēst
the holpe gost (which. **M.** Ihoan calleth a sinne
vnto the deeth) shall never be forgiven/but is
giltye vnto everlastinge dampnacion. **Marc. iij.**
What sinne or blasphemie is this & betwixt
declareth. **M.** **Marc.** sayenge: They sayed that
he had an vnclene sprete that was the sinne vnto
deeth everlastinge / that was the sinne / that
shulde never be forgiven. He proved so evident
he vnto them that his miracles were done with
the sprete of god / that they coulde not denye it.
And yet of an harde and obstinate harte / even
knowinge the contrarie / they sayed that he had
a devell with in him. These pharisees died not
forth with / but lyved paraduventure manye yeares
after. Notwithstandinge if all the apostles
had prayed for these pharisees whyles they were
yet lyvinge / for all that theire sinne shulde never
have bene forgiven them. And truth it is
that after they died in impenitencie and dyspe-
tacion / which was the frute of that sinne / but
not the sinne it selfe.

Now se ye the meaninge of this texte / and
what the sinne vnto deeth or agēst the holpe
gost is. If any man perceave his brother to sinne
a sinne not vnto deeth / that is / not agēst
holpe gost: let him aske and he shall geve him lif-
fe / that is / let him praye vnto god for his brother
and his sinne shalbe forgiven him. But if he se
his brother sinne a sinne vnto deeth / þe is / agēst
the holpe gost / let him never praye for him for it
boteth not. And so is not the texte vnderstonde
of prayer

An answer vnto
of prayer after this liffe (as Master More ima-
geneth) but even of prayer for oure brother
which is lyving with vs.

Notwithstandinge this sinne is not lightlye
knowne/excepte y^e persone knowlege it him li-
fe/or els the iⁿterprete of god open it vnto vs. Ther-
fore maye we praye for all men/excepte we haue
evident knowlege that they haue so offended as
is before reherled. And thus is his texte take
from him wherewith he labourerth to p^rove pur-
gatorie.

M. More
apo. 5

What saye they to the wordes of S. Ioan.
Apoca. 5. I haue harde (sayeth he) euerie creatu-
re that is in heaven and vpon the erth/and vn-
der the erth / and that be in the see and all thin-
ges that be in them/all these haue I harde saye/
benediction / and honoure / and gloire/and po-
wer for ever be to him/that is sittinge in the tro-
ne and vnto y^e lambe. By the creatures in hea-
ven he meaneth angelles. By the creatures vpon
the erth/he meaneth men. By the creatures
vnder the erth/he meaneth the soules in purga-
torie. And by the creatures in y^e see he meaneth
men that sayle on the see.

Proto

Frith.

By this texte I vnderstonde not onelye angel-
les and men/but also heaven and erth and all y^e
is in them/euen all beestes/fishes/wormes / and
other creatures and thinke that all these crea-
tures do prayse the lord. And where he taketh
the creatures vnder the erth for y^e soules in pur-
gatorie: I take it for all maner of creatures vn-
der the erth/both wormes vermyen and all other.
And where he drawerth the texte and maketh y^e
creatures in the see/to signifye mē that are say-
linge on the see: I saye that the creatures in the
see do signifye fishes/and such other thinges
that

Sir Thomas More

that. **S.** Ioan by this textement even playnlye
that all maner of thinges geue prayse vnto god
and the lambe / yee and I dare be holde to adde
that even the verye deuels and damned soules
are cōpelled to praise him. For their iust punish-
ment commendeth his pūp̄saunte power and
rightwisenes. Neyther needest thou to wondre
or thinke this any new thinge for Dauid in
P̄ 148/biddeth serpentes bestes and birdes to pray-
se the lord/as it is also writen Danie. iii. And
Paule sayeth. Roma. 8. All maner of creatures
longe for oure redempcyon and prayse god for
it/ye and moune that the last daye is not yet
come that the electe children of god might entre
in to rest: for then shall also those creatures be
delivered from their corrupcyon and bondage
in to the libertye and glorie of the children
of god. Now iudge chursten reader which
sentence stondesth most with the scrip-
ture and glorie of god.

Oth not the blessed apostle. **S.** Peter as it m. More
appeareth Actes. ii. save of oure savioure
Christ in this wyse. Quem deus suscitauit solu-
tis doloribus inferni. In these wordes he shew-
ed that paynes of hell were loosed: but those
paynes were not the paynes of dampned sou-
les. And in limbo patrum there was no payne/
ergo it was the paynes of purgatorie which he
loosed.

Hlas/what shall I saye? I am in a maner
compelled to saye that this man wandereth in
willfull blindness. For els were it not possible y
he shulde erre so farre as to bringe in this texte
for his purpose. Frith

The wordes of Peter are these/ye mē of Israel
heare these wordes: Jesus of Nazareth a man

An answere vnto

sette forth of god for you with powers / wondres and tokens which god hath done by him amonge you (as you your selues knowe) after he was deliuered by the purposed councell and forknowledge of god / and you receaved him of the handes of the wyked / ye crucyfied and killed him / whom god hath rayled dissoluyng the paynes of deeth / for it was impossible that he shulde be subdued of it. Here in steade / of these wordes / the paynes of deeth / he setteth the paynes of hell (as it is most like) even of a purposed decepte. For all be it the man wold not take the payne to read y greke / yet if he had but once looked vpon the translation of his olde frinde and companion Erasmus / it wold haue taught him to haue sayed solutis doloribus mortis / that is / dissoluinge the paynes of deeth / accordinge to y greke and verbe wordes of luke which wrote the se Actes in the greke tongue.

And albeit the olde translation vseth this worde infernus / which is diuerslye taken in scripture / both for deeth / for a graue and for hell / yet in this place is Master More with out excuse which calleth it hell in oure Englishe tongue. For all be it the worde of it selfe were indifferent in the latyne / yet it is not indifferent in the Englishe. For there is none Englishe man that taketh this worde hell / eyther for deeth or for a graue / no not Master More him selfe. For first he translateth the texte falselye callinge it hell / and then he discanteth on a false grounde and calleth hell / not deeth / but purgatory. When M. More brought in these wordes for no nother purpose but to proue that Christ was rysen from deeth thorow the power of his father / meaninge that god the father did rayse his sonne Christ not

Withston

Myr Thomas More

with boudinge the sorrowfull paynes and pangs which he suffered vnto the deeth/for it was impossible that Christ shulde be vterlye subdued of deeth. So that this texte proveth no more purgatorie / then it proveth that Master More was hyed of the spiritualtye to defende purgatorie. Besides that / if it shulde serve for purgatorie (which no wyseman will graunte when he seeth the processe of the texte) it shulde proue nothinge but that Christ shulde lye in the paynes of purgatorie/vntill god his father had holpe him out/for the paynes which he speaketh of were Christes paynes/which no man can denye if he reade the texte. But whate a fonde opinion were that/to sayne that Christ which was without sinne shulde be tormented in paynes of purgatorie?

The blessed apostle Paule in his first epistle to the Corinthians the thirde chaptre speakeinge of oure savioure Christ the verbe and on the fundacyon of all oure faith and saluacyon/ sayth. If anye man bylde vpon this fundacyon golde/siluer / precious stones/wod/haye or strawe/everye mans worke shalbe made open / for the daye of the lord shall declare it / for in the fire it shalbe shewed / and the fyre shall prove what maner of thinge everye mannes worke is. If anye manes worke that he hath buylded thereon do abyde / he shall have a rewarde / if anye mannes worke burne/he shall suffre harme/but he shalbe saffe/but yet as by fire. And finallye concludeth that this worde fire/must signifye the fire of purgatorie.

He that considereth the ordye and processe of the texte shall easelye perceyve that this man

In answere vnto
ereth. For the texte speaketh of the preachers
and blameth the corinthians that they made
such sectes and dissensions amonge them selves
for one sayed that he was Pauls man and hel
de on his syde. A nother sayed that he was Pe
ters man. The thirde did Ricke to Apollo and
soforth / even as oure fryres do now a dayes/
one secte holdeth on S. fraunces / A nother of S.
Dominike / the thirde of S. Austyne. &c. S. Pau
le rebuked these sectes and called the persones
carnall / commaundinge them to take Christ for
their hed and to cleave onely to him. And as for
Apollo / Peter and Paule / he sayth that they
are but ministres of the worde / everye man ac
cordinge to the gifte geuen him of god / the one
more the other lesse.

Paule planted Apollo watred / that is / Pau
le set the corinthians in the grounde of Christes
faith / and then came Apollo and preached them
further of Christ and comforted them to abyde
in the waye which they walked in. Now be it / it
was onely god that made them prosper in the
worde and gave the encrease. Nevertheless eve
rye man shall receave accordinge to his laboure
re. If he preach moche the more shalbe his rewar
de / if he preach litle / thereafter shal he be rewar
ded. For we are goddes workemen to preach his
worde / and you are goddes husbandye who
me we must till and dresse in declaringe you the
worde and perpetuall will of god / you are beco
me goddes buyldinge thow the grace of god
which he hath geuen me / whom we must fra
me and so couch by the worde of god that we
maye make of you a temple of lyvinge stones.
Like a wyse workemaster haue I layed the fun
dacion

Myr Thomas More

dayon/for I first begane to preach you Christ.
Now cometh there a nother and buyldeth vpon
pon this my fundacyon entendinge to encrease
ge you further in the wapes of Christ. But let
everye man take hede how he buyldeth or pre-
sch vnto you / for no man can laye any other
fundacion then is layed all readye / for al oure
buyldinge and preachinge leneth onlpe on this
poynte and principall stone/to declare vnto you
what Christ hath done for you.

If any buylde on this fundacion golde/sil-
ber or precious stones/that is/if any mā preach
purelye the worde of god / which is lykened to
golde/silver / and precious stones/because that
as these are not consumed with materiall fire/
but rather made more pure / even so the pure
worde of god suffreth neyther hurte nor dama-
ge in spirituall fire/that is temptation and per-
secution +

Or els if any man buylde vpon this fun-
dacion wod/haye or stubble/that is/if a man of
good entente (but yet thowow ignorance) pre-
ach and teach you to sticke vnto ceremonies and
menne tradicions (although they seme never
so glorious) and to such thinges as are not
grounded on scripture(as. **Cypriane** taught
and defended to rebaptise him / that was once
baptized and after fallen in to herespe/pee and
many bishopes consented vnto him / yet was
it surelye a greate erroure) this is wod / haye
and stubble that cā not endure the fire of temp-
tacyon and light of goddes worde.

Cyprian

Everye mannes worke shalbe declared for y
g 4 daye

In answere vnto

Daye shall open it. Albeit it prospereth for a season in the darke and can not be perceyved/per whē the daye cometh / which is the light of goddes worde/it shalbe espyed and iudged. The daye shall open it that shalbe revelated in fyre / and the fyre shall proue everye mannes worke what it is. Fyre signifyeth temptaciō/tribulacyō/persecucion. &c. which shal proue everye mannes workes. If anye mannes worke that he hath buyded do abyde this fyre/ that is/if the worde that a man hath preached do abyde all assautes and temptacions/it is a token that they are: surely grounded on the scripture of god/and the shall the preacher receyve his rewarde. If anye mannes worke be burnt/that is if y^e preachers wordes will not abyde the tryall and light but vanishe awaye / then is it a token that they are not well grounded on scripture / and so shall he suffre hurte/for it shalbe a greate crosse and vexacyon to the preachers harte that he hath bene so deceyved him selfe and hath also led other in to his erreure. Notwithstandinge he shalbe saved/because of his faith in the fundaciō/which is Christ/and his ignoraunce shalbe pardoned sith he erreth not of a malicious purposse but of a good zeale. But yet shall it be as it were a fyre to him / for it shall greue his harte to se that he hath laboured in vayne / and that he must destroye the same which he before thow ignoraunce preached: this is the processe and pure understandinge of the texte.

There ys no man but he graisteth y^e these wordes/fundacyon/layinge of fundacyon/ buyldynge/ golde / syluer / precyous stoones / wod/haye and stubble are figuratyvely spoken: and why can

My Thomas More

Why can they not suffice that thys worde fyre
be so take for? But where thei finde this worde
fyre / what so ever the processe be; there plante
they purgatoire by and by / wyth out any furs
ther consyderacyon. And yett if they had any
iudg. ment at all / they myght well perceave by
pauls awne wordes that he toke not this wor
de fyre for matervall fyre/as they grossely ima
gyne)but proceeded in hys allegoie and spake
yt figuratyvely: for pauls sayeth/ he shalbe sa
ued / but so as yt were thorow fyre. Marke
well hys wordes / he sayeth not that he shalbe
saved thorow fyre/But as yt were thorow fyre
sygnifyinge that yt shalbe a greete greffe and
veratyon vnto hym. So that by these wordes
of pauls/a verye chyld maye perceave what he
meant.

Furthermore / yf they be so styffnecked
that they wyl not bowe to the truth / but styll
perseuer in theyr awne phantasies sayninge a
purgatoire out of thys place: then wyl I bol
delye saye vnto the that there shall no man en
tre in to yt but onelye prechers. For in thys pla
ce pauls onelye speaketh of them/and affermeth
that it is theyr preachynge and lerninge that
shallbe so proued thorow fyre / and that such a
preacher shalbe saued / but yett as yt were tho
row fyre And therfore maye the temporalye
be of good comforte/ for I promysse them
that by this texte they shall never haue
hurte in thys theyr paynfull
purgatoire.

In answer vnto

Mat. 12.

Doth not our blessed savioure hym selfe
saye that there is a certen sinne whych a
man maye so committe agens the holpe goost/
that yt shall never be remitted nor forgeuen/
neither in thys worlde nor in the worlde to co-
me. Now when our lord sayeth that the blas-
phemy agens the holpe goost shall not be for-
geuen neither in thys worlde nor in the worl-
de to come / he giveth vs clere knowlege / that
of other sinnes some shalbe forgeuen in thys
worlde and some in the worlde to come.

Frith

Although thys argument be a verpe
sophisme / yet is there neyther one rule in so-
phistrie that can proue thys argument / nor
yet one sophister so folysch as to graunte yt.

For yf I shulde saye vnto myne enemye that
I wolde neyther forgeue hym as longe as I
lyved nor after my deeth because he had done
me some haynouse trespassse / then wolde men
counte hym worse then mad that wolde saye/
Frith wyl not forgeue hys enemye as longe as
he lyveth nor after hys deeth / ergo some men
will forgeue their enemyes after their deeth.

For when I saye that I wyl not forgeue hym
neyther in my liffe nor after my deeth / I meas-
ne that I wyl neuer forgeue hym / and may-
ke that addicion because he shulde not of folysch-
nes loke for any such forgevenesse.

But thus foloweth the argumēt well / it shall
not be forgeuen in thys worlde nor in the worl-
de to come / ergo it shall neuer be forgeuen.

And even so doth Maynte Marce expounde
these wordes of chyst in the thyrde chaptre.

For Mathew sayeth in the xii. He that spea-
keth agens

Dr Thomas More

heth agens the holyc goost / shall neuer haue
yt forgeuen in this worlde nor in the worlde to come. **Marc. 3.**
Marc. expoundeth yt thus / he that spea
keth a blasphemie / agens the holyc goost / hath
no remission for ever / but is giltye vnto euers
lastinge damnacyon.

But of thys haue I spoken suffycientlye befor
ye (in colutyng the texte. i. Ioan. 5.) both what
the synne ys and also how the texte ys to be
vnderstande.

Neither affecteth the scripture in anye place
y anye synne ys forgeue after this lyffe / but saith
be readye for ye knowe not the tyme when the
lorde shall come / as who shulde saye / in
thys lyfe ys remission and full mer
cy to be had / labour therefor

to attayne yt for after thys
lyfe ys no such forgebene

re / but eue as y lorde

syndeth y so shal

he iudge y. **Thys**

nexte & last argu

ment of scriptu

re is thys



Quoth sayeth / as yt ys reherced in y. xii.
of Mathew / y men shall yelde a rekenyn
ge of everye ydle worde / and that shalbe after
thys present lyffe. The woteth euerye man that
by that rekeninge ys vnderstonde a punychment
therfor / whych shal not be in hell / & moch lesse
in heuē / ad therfor eā yt be now here els but in
purgatoye.

Dr More
Mat. 12.

x

x

x

x

x

Frith

Whereas I haue not harde
of a partone that so vnprofytable defendeth
hys client / nor yet of any man that geueth
hym lyfe such propys trippes to cast hym selfe /
excepte he

In answer vnto

excepte he went aboute to betraie and betterlye
destroie the parte which he wolde seme to fauor
ure/for this texte maketh moze agens him/ the
answe that he brought before semeth to make wi
th him. The wordes of Mathewe are these/ I
tell you that of euerie idle worde that men spe
ake/shall they paye a rekeninge in þe daye of iu
dgement/ but that leueth he out full craftelye.
Now let vs reason of this texte. By the rekenin
ge is vnderstande: a punishment for the sinne
(as Mathewe sayeth him selfe) and this re
keninge shalbe vpon the daye of dome/ergo
then this punishment for sinne can not be befo
re the daye of dome/but eyther vpon o: els af
ter the daye of dome. For god will not first pu
nish them and then after reken with the to pu
nish them anewe. And so is purgatoire quyte
excluded. For al they that ever imagined anye
purgatoire do put it before the iudgement/ for
when christ cometh to iudgement/ then ceaseth
purgatoire as they all consent/ neyther is there
any prayer o: suffrage which at that tyme can do
anye helpe at all. And so hath master Wode by
this texte geuen him selfe a propre fall

Here maye you se how stroge his reasons are
and what will happen to him that taketh in ha
de to defende the falsched agens the truth of
goddes worde/for his reasons make moze agens
him then with him. you maye wel knowe that if
his matter had bene anye thinge likelie/ he wol
de haue coloured it if a nother faction. But sith
such a patrone/so greatlye commended for his
conspiraunce and wylledome/handleth this mat
ter so slenderlye/you maye well mistrust his cau
se. This is the last reason grounded of scriptu
re wherewith he hath laboured to proue purga
toire. And

Mr Thomas More.

toipe. And after his reason he rekeneth vpp the
doctoures/and saith for his pleasure that all ma-
ke for him/but as touchinge the doctours I will
make a sufficient answer in the thirde parte
which is agens my loide of Rochestre.

Thus he leueth the scripture which he hath
full vnmannerly handled / and now endeou-
reth him selfe to proue his purpose by some pro-
bable reasons/And first he bringeth in his olde
argument that the church can not erre / to the
which reason I neede not to answer/for wylly-
am Tyndale hath declared abundantly/ in a
treatise which by goddes grace you shall shortly
haue/whate the church is/ and also that it
both maye erre and doth erre/if the pope and his
adherentes be the church as master More ima-
gineth.

Mr. More

After this he confirmeth his phantasie with
phantasticall apparicions / sayenge : that
there haue in euerie contrie and in euerie age ap-
paricions bene had/and wel knowne and testi-
fied/by which men haue had sufficient reuelas-
cion and prooffe of purgatoipe. Now manye ha-
ue/by goddes most gracious fauoure / appered
to their frendes after their deeth / and shewed
them selues holpen and deliuered thence by pil-
grimages/almoosedede/prayer &c. If they saye þ
these be lyes/then be they moche worse then their
master Luther him selfe/for he consenteth in his
sermons that manye such apparicions be true/
and if they be true/ then must there nedes be a
purgatoipe.

**Here playeth master More the sottile sophi-
ster and**

In answer vnto

Her and wolde deceave me with a fallace which lyeth in this worde/true/ so that whē he sayeth that such apparicions be true/this sentence may be taken two maner of wayes. One / that it is true that such phantastical apparicions do appeare to diuerse / and that I thinke no man be so folish but he will graunte him.

And yet in dede are they no soules but verpe devels that so appeare to delude men / that they shulde falle from the faith of Christ and make a god of their awne workes trustinge to be saved thereby. But to suppose this true/ if they are the soules of purgatorie which so appeare/is verpe sonde/false and against al scripture/for Elai sayeth / shall we goo for the quicke vnto the deed? that is / shall we enquire of the deed and beleue them in such poyntes as concerne oure welth? Hape saith he/but vnto the lawe and witnes / that is vnto god and his worde.

Elai. 8.

And so are we monished by Elai in the. 8. that we beleue no such phantalys/we are also commaunded by the lawe of god / that we enquire not of the deed / not for the truth/for god abhorreth it Deuteronomye. xliij.

Besides that the parable of the rich man and Lazarus doth vtterlye condemne all such apparicions/that they are no soules which appeare but verpe devels. For when the rich man desired that Lazarus might go and warne his brethren/that they shulde not come in to that place of payne / Abraham answered/ that they had Moses and the Prophetes / addinge also that if they beleved not them / then wolde they not beleue although one shulde ryse agayne and tell it them.

Luce. 16

And so

Mr Thomas More.

And so maye I conclude that it were in vayne to sende them any such apparicions of soules / and that in verye dede there are no soules sent of god / but that they are verelye devells which come to delude the people / and to withdraue them from Christ. Furthermore all men graunte that the appearinge of Samuel was but an illusion of the devell / thou shalt finde y^e 1. Reg. 28. 1. Regum. xxviii.

It is not longe sith such a question was moved in oxfoꝛth / the thinge was this / there was a poore man of the countre / which was sore troubled with such apparicions / so that there came a thinge to him which despyed him to go certayne pilgrimages and to do certayne other ceremonies wherbye it sayed that it shulde be delivered from innumerable tourmentes which it now suffred. The poore man beleved that this thinge sayed truth / and did as it commaunded. Notwithstandinge it came so often vnto him / that what with labour and what with feare / the man was almost besides him selfe / and then was he sent to Oxfoꝛth to aske counsell what was best to be done. The question was moved to one doctoure Nicolas / and he affirmed by s^o by that it was no soule but the verye devell / and that he shulde no more folowe the fendes appetite. Then was it moved to doctoure kington / and he affirmed the same. Finallye / they enquired of doctoure Roper what his minde was therein / and he sayed that he wolde loke on his booke / and when he had looked his pleasure / he gaue this answer. Let him alone a while (quod he) I warrant you / y^e this folowe shall eyther hangge him selfe / or dyvune him selfe / or come to some other mischefe. Thus determined these men / which are

In answere vnto

ych are a greates deale to superstitious to differ
from any of the olde doctours / yee or els from
theyr awne scolemien. And yet wolde Master
More make vs beleve that they were verie sou
les/and that by such ceremonies they might be
delyvered.

Now cometh Master More to solute tho
se two reasons that were brought agens^t pur
gatorie in the supplicacon of beggers/whych
was the hole occasioun of hys booke. And marke
how slender his soluciōs are. The first reason is
this. If there were any purgatorie out of which
the pope might delyver one soule by hys pardo
ne/then maye he by the same auctorite delyver
manye: and yf he maye deliver manye/the maye
he deliver them all. The seconde reason is this.
If he can deliver them for monie:then maye he
also deliver them wth out monie. And then is
he a verie cruell tyrante whych keepeth them
in paynes so intollerable (as he imagineth him
selfe) untill they paye monye.

Mr. More **T**he first he soluteth on thys maner. Wth
x your lord sendeth the rather for satisfacc
x yon to be made in some maner for theyr synne:
x the pope shulde rather agens^t goddes purpose
x delyver them fre then chaunge the maner of
x their satisfaccyon from payne in to prayer / als
more or other good wo^rkes to be done by their
frendes for them in some poynte profytable ad
necessarie for the hole corps of ch^ristendome or
some good membre of the same.

Arth

As concerninge satisfaccion/ I have spo^u
sufficientlye before agens^t Mastell. The scriptu
re knoweth no nother satisfaccyon to be made
for sinne towarde god/but only the bloude of
hys sonne Jesu ch^rist. for if there were a nother
satisfaccyon

Mr Thomas More

satisfaccyon/then dyed chylt in vayne: yea and
he that seketh anye other satisfaccyon for hys
synne (towards god) then chyltes bloude (why
ch must be receyved wth a repentinge harte
thorow faith) doth despyse chyltes bloude & trea-
de it vnder hys fete. And so ys the first parte of
Master Mores solucyon false / that they shul-
de be shutte in purgatorie to make satisfaccyon.

Besides that where he saith that yf p pope
shulde so deliuer them / he shulde deliuer the
fre. I saye naye. For the pope ca deliuer no mā
from thence vntyll satisfacciō be made / as both
he ad all his adherētes graūte. And therfore to
finde a waye how he might seme to deliuer the /
he sayneth that he hath in hys handes the me-
rytes of chyltes passyon / and the merites of al
sayntes to distribute them at hys pleasure.

And therfore might p pope applye the merites
of chyltes passion ad of other sayntes vnto the
se selpe soules ad so deliuer the. For those meri-
tes are ynough to satisfye for the soules in pur-
gatorie / if there were ten tymes so manye. And
so shulde p pope deliuer the not fre / but chaū-
ginge the maner of their satisfaccyon from pay-
ne / in to merites of chyltes passion ad of al sain-
tes. And so is this reason not abated but ra-
ther stronger the it was before. Now be it to saie
the truth / the merites of chyltes passion are on-
lye distributed vnto the saythfull / and that by
god ad his synne ad not by p pope. And as for
the merites of sayntes can not helpe other / for
they haue to lytle for them selues yf god shul-
de entre in to iudgemēt with the psal. 104. And
chylt sayeth Luc. 17. whē pou haue done al p is
commaunded pou / saye we are vnprofytable
seruautes. To thys well agreeth the parable

of the ten

Chylt
sayeth

In answer vnto
of the ten virgins. Mat. 25. which coude not de-
parte with any of their oyle/for feare that they
shulde not haue had ynough foze them selues.

The seconde reason byteth hym somewhat/
and therfoze he calleth it vnrasonable and
wolde avoyde it by an example on this wyse.
We supposed that p pope maye deliuer all sou-
les out of purgatorie/pet if he were therfoze cru-
ell as oft as he leueth anye there/thys vnreason-
able reason lyeth cruellye vnto the blame of god
which maye vndoutedlye deliuer al soules then-
ce/and yet he leaveth them there. This blasphem-
ye shulde also touch hys hys maiestye for ke-
pinge any soule in hell / from whence no man
douteth but that he might if he liste deliuer the
all for ever.

Prith

In answer/that the example is nothinge ly-
he for god can deliuer no man / neyther from
hell nor purgatorie (yf such one were) vntill his
iustyce be countrepayled/ as I haue suffeyen-
tlye proved agensst Rastell. And yf pou obiecte
hys absolute power / then answer I that he
hath an absolute iustice as well as an absolute
power/and so can hys absolute power do no-
thinge vntill his absolute iustice be satisfied.
And agayne I saye / p god hath no power nor
lust to do agensst his scripture ad him selfe / but
his power ad lust is to fulfill p he hath promys-
sed/ vnto p faithfull everlastinge glorie / ad vn-
to p wyked et. rnal dñation. So p god bi his
scripture can deliuer no man out of hell/for the
had he power to make him selfe a lyar ad so we-
re he no god: neyther can he de:puer any mā out
of purgatorie (supposed that there were one)
vntill hys iustyce be pacified. But the pope
as he

S^r Thomas More

as he sayeth hym selfe hath the full satisfacti-
on in hys awne hand wherbye goddes iustice
must be pacified: wherfore yt ys onely the po-
pes faulte/which hath the satisfactioun in his po-
wer and wyl not geue it till he haue monye/ ad
not goddes faulte which must nedes tarie vntyl
satisfactioun be made. And so ys thys reason as
stronge as it was before / and the pope proued
a cruell tyrant.

But yet to excuse the pope he sayeth/ It ys M. More
not mete that the pope shulde be so quye
he in deliuerance: for so shulde he geue a gre-
ate occasioun to men boldlye to falle in to synne
and lytle to care of feare how slowlye they ry-
se agayne / and that were not mete for hys of-
fice.

Horsouth thys ys a ientle reason. He maye Frith
not be quicke in deliuerance because he shul-
de geue men occasioun of synne. But for one pe-
nye he wyl quyte deliuer you and that wylth
spend. For yf ye offer a peny vnto Saynt Do-
mynikes boxe/allone as ye heare the peny rin-
ge in the boxe/eben so sone ys the soule in hea-
ven. Call you not that quicke deliuerance?
If you geue not that peny / then maye he not
deliuer the soule / for yt shulde be an occasioun
of synne. But yf you geue that peny/then is
there no such occasioun of synne. Such grea-
te vertue hath that one peny in Master Mo-
res sight/that yt cleane wppeth awaye the occa-
sioun of synne.

Furthermore / yf thys redempcyon maye
be done for monye/ yt shalbe styll an occasioun
vnto the rich that they regarde not synne /
and yet had they more nede to be hyddled then
h 2 the poore

Note wh
at vertue
ys in a pe
nye

In Swete bnto

the poodre: for where richesse and abundaunce
is there raigneth sinne most of all. How be it I
haue shewed sufficientlye before agensst Wastell/
that they which feare not to sinne but for fea-
re of purgatorie/shal never come in it but be da-
ned in hell. For we shulde not abstayne from
sinne for any feare / but for the pure loue that
we haue to god oure most mercifull father. &c.

Mr. More. **U**hen cometh Master More to this imagi-
nacion/that we shulde saue/how no man-
nes prayer or good deed ca helpe a nother. And
sayeth he if that were true/then coulde not chris-
tes bitter passion profite vs.

Frith

- Sir myne opinion of Chyistes deeth is this
- 1 We haue al sinned in Adam/with out oure aw-
ne consent and worke.
 - 1 And we are losed from sinne thoww Chyist/
with out oure workes or deservinges.
 - 2 Sinne is comen in to the woylde thoww Adam
and is punished with deeth
 - 2 The deeth thoww Chyist is tourned in to a me-
dicyne and cleane finisheth sinne.
 - 3 One mannes sinne which is Adam/hath conde-
ned manye men.
 - 3 One mannes grace which is Chyiste/hath van-
queshed sinne and holpen manye.
 - 4 If one mannes sinne be able to condemne vs
with out oure workes.
 - 4 Then moch more is goddes grace of power to
saue vs with out oure workes.
 - 5 Sinne thoww Adam was planted in vs.
 - 5 Grace thoww Chyist is planted in vs.
 - 6 Sinne hath had dominion ouer all men tho-
row Adam.
 - 6 Grace prevaileth ouer vs thoww Chyiste
 - 7 Deeth thoww sinne is planted in vs.

Mr Thomas More.

Liffe thow grace is planted in vs
Deeth thow sinne hath dominion o ver vs.
Liffe thow grace prevaileth ouer vs. 8
Dinne and deeth haue condemned all men. 9
Grace and liffe haue saved all men. 9
Thow Adam/Adams sinne was counted ou- 10
re a wne:
Thow Christ/Christes rightwysnesse is repu- 10
ted vnto vs for oure a wne.

Of this maye you perceave that we thinke
that Christes deeth profiteth vs / for we take
his deeth and resurrection for oure holl redemp-
cyon and saluacyon. Now as concerninge men-
nes good deades and prayers/I saye that they
profitte oure neyghbours: yee and good wor-
kes were ordeyned for that entent that I shul-
de profite my neyghboure thow them: And
prayer ought to be made to god for everye sta-
te. But if I shulde graunte that such workes
and prayers shuld helpe them that are depar-
ted/then shulde I speake cleane with out my bo-
ke/for the worde of god knoweth no such thin-
ge. Let them therfore that praye for the deed exa-
mine them selves well with what faith they do
it/for faith leaneth onely on the worde of god/
so that where his worde is not / there can be no
good faith: and if their prayer procede not of
faith; surely it can not please god Hebr. xi.

Now suppose (sayeth master More) p purgatorye m. More
could in no wyse be proved by scri-
pture/and that some wolde yet saye playnlye p
there were one / and some wolde saye playnlye
naye/let vs now se whether sorte of these tway-
ne might take most harme/if their parte were p
wryonge. First he that beleved there were pur-
gatorye / and that his prayer and good workes
hought

An answer vnto.

wrought for his frendes soules might releye
them therein; and because of that vbled moch pra
per and almose for them/he coulde not lese þ re
warde of his good will although his opiniõ we
re vntreue and that there were no purgatorie at
all. But on the tother side/he that beleveth the
re is none and therfore prayeth for none: if his
opinion be false and that there be purgatorie
in dead/he leseth moch good/and getteth him al
so moch harme. For he both feareth moch lesse
to sinne/and to lye longe in purgatorie/savinge
that his herespe shall kepe him thence/and sende
him doune depe in to hell.

Frith.

I answer/that he shulde take most harme
that beleved there were a purgatorie/if his opi
nion were wronge and coulde not be proved by
the scripture (as master More supposed) for he
shulde sinne and transgresse agens the lawe of
god which sayeth Deuteronomie. xij. That I
commaunde the/þ onely do vnto the lord/ney
ther adde any thinge nor diminish. And before
in the. iij. chaptre of þ same boke / yee shall not
adde vnto the worde that I speake vnto you
neither shall ye take any thinge from it. And a
gayne in the. v. chaptre ye shall not decline nei
ther to the right hand (doinge þ which is good
in poure awne sight) neither yet vnto þ left hã
de/doinge that which I manifestlie forbide you
as though he shulde save/do that onely which I
comaunde the. And where master More sayeth
þ he can not lese the rewarde of his good will/
although his opinion be vntreue. I answer yee
for it is but chosen holinesse which Paule con
demneth Colos. ij. which surelye shall rather be
imputed vnto him for sinne then for any good
worke and

Sir Thomas More.

worke. And because (as I sayed before) it can not be done thow faith/I saye that it is vtterlye reproved of god. And on the tother side he y beleveth it not/cith it can not be proved by scripture/can catch no harme at all/although his opinion were false/but rather moch good & prayse both of god and all good men: because he feareth to swerve from the worde of god/and had lever not to beleue y thinge which is true (be it in case that purgatorie were) and not sette forth in scripture/for so shall he be sure not to sinne: the to beleve for an article of the faith that thinge which is false in deed/for so shulde he surelye sinne and transgresse agens god and his holye worde. And so is there greate perell to beleue a thinge for an article of the faith which is not opened nor spoken of in scripture: But if I beleue it not (although it were true) yet is there no right nor lawe that can condemne me. Now maye you se/that to beleue for an article of y faith that there is a purgatorie/cith it can not be proved by scripture/maye condemne a man & make him lye for ever in the paynes of hell / where as the tother shulde but a litle lenger lye in the paynes of purgatorie (if there were one) and so shall he be sure to catch most harme that beleveth there is a purgatorie. Havinge (sayeth master More) that his heresye shall kepe him from thence/and sende him doune depe in to hell.

m. More.

Before he supposed that it coulde not be proved by scripture. And now (standinge the same supposicion) he calleth it an heresye/and an heresye is a stiffe holden opinion repugnaunte vnto scripture. If purgatorie can not be proved by scriptu

Frit.

An answer vnto.

proved by scripture (as he maketh his supposition) then can not the contrarie opinion be repugnaunte to scripture / and thus of his awne supposition he doth euell to call it an heresye. And where he sayth / that his opinion shall sende him doune depe in to hell / verely he steppeth to farre in goddes iudgement to conclude and determe so cruellye / and speciallie in the same argument where he supposeth that it can not be proved / for if it can not be proved by scripture / wherbye will ye cōdemne him so depe that holdeth y contrarie : forsooth you are a firee iudge / god geue you wies to se.

iii. More.

x **E**nallye / if ye pitye any man in payne / ne
x ver knewe ye payne comparable to oures /
x whose fire passeth as farre in heate all the fyres
x that ever burned vppon erth / as y hottest of all
those passeth a fayned fyre paynted on a walle.

Frith.

Verely emonge all his other poetrye it is reason that we graunte him this. yee and that oure fyre is but water in comparison to it. For I ensure you it hath alone melted more golde and silver for oure spiritualtyes profite out of poore mennes purses / then all the golde Smythes fyres with in englonde / neyther yet therewith can the raginge heate be aswaged. But it melteth castels / harde stones / londes and tenementes innumerable. For all youre sectes of religion / monks / fryres / chanons and nunnes with other preestes regulare and secularre / by this fyre / multiplication and alchymie haue obtayned their hole riches and pleasures: eue the swete of englonde. And so must we graunte him that this fire is verely hote.

Now maye you well perceaue what a slender sum

Mr Thomas More

the fundacion their hote purgatorie hath. For
by this confutation maye you easelye see that it
hath no grounde nor auctorite of scripture. Not
withstandinge it is the fundacyō of all religiōs
and cloysters / yee and of all the goodes y now
are in the spiritualtye. Are not they wyttie wo-
kemen which can buylde so moch on so slender
a fundaciō? How be it they haue made it so top
pehevye / that it is surelye like to haue a falle.
Thus hath Master More a full answer / both
to his scriptures which were to farre wrested
out of their places / and also to his awne appa-
rent reasons. How be it if his mastershippe be
not fullye pacified / let him more groundlye open
his minde / and bringe for his purpose all that
he thinketh to make for it and I shall by
goddess grace shortlye make him an an-
swere and quyet his minde. **D**

C Thus endeth the
seconde booke.

C The thirde booke / which an-
swereth vnto my lord of
Rocheſtre and decla-
reth the minde of
the olde do-
ctours.

h 5

Now

In answere vnto



Now will I addresse me to the thirde parte / which shalbe an answere vnto my lord of Rochestre. And al his reasons and argumentes both of scriptures and doctures which are not before dissolued in the secōde parte will I clene confute by gods

des grace in this thirde boke. Now be it the cheffest of his scriptures hath Master Hore perswaded and hath in a maner nothinge but that was before witen by my lord of Rochestre / savinge that he maketh the selve soules to pule to helpe his matter with all. My lord of Rochestre is the first patrone and defendar of this phantasie. And even as Master Hore toke his worke out of my lord of Rochestres / even so plucked Rastell as his boke out of Master Hores

My lord of Rochestre to confirme his sentence / rekeneth vpp the doctoures by heape: master Johan / master Wylliam / master Thomas et omnes. But as concerninge the doctoures if they are not so fullpe on hys syde as he wolde make them seme / is sone proved. And where shulde I better beginne to confute him then of his awne wordes: for he wyltereth him selfe vppon the .xviii.

article on this
maner.

Rochestre. **T**here is no man now a dayes that douteth
of purgatorie / sayeth he / and yet emonge
the old auncient fathers was there eyther none
or els verie seldome mencyon made of it. And
also emonge

My lord of Rochestre.

also amonge the grecians even vnto this daye
is not purgatoye beleved. Let him read y will
the commentaries of the olde grecians/ and as
I suppose he shall finde eyther no worde spoke
of it or els verye fewe. these are my lordes wor-
des. I wondze what obliuiousnes is comē vppō
him that he so cleaveth vnto the doctures/ whō **frith**
he affirmed before eyther to make no mencyon
of it or els verye seldome. Notwithstandinge I
will declare you somwhate of the doctures/ that
you maye the better know their meaninge.

To speake of the doctures and what their
mynde was in this matter/ it were necessarye to
declare in what tyme they were and what condi-
cyon the worlde was in in their dayes. S. Aus-
tine Ambrose and Hierome were in one tyme/
even aboute. iiii. hundred yeaere after Christ/ ad-
yet before their tyme were there arisen infinite
heretikes by hole sectes/ as the Arryans/ Domi-
tians/ Eunomians/ vigilācians/ pelagians with
infinite other / which had so swerved from the
truth and wrested the scripture out of frame/ y
it was not possible for one man / no nor for one
mannes age to restore it agayne vnto the true
sense. Amonge these there were some/ which not
onlye fained a purgatoye/ but alsoo dooted so
farre/ that they affirmed that eveye man were
he never so vicious shulde be saved thorow y
crysme and alleged for them the place of Paule. i.
Corinthiorum. iiii. These holye doctoures per-
ceyvinge those greate erroures/ thought it not **1. Cor. 3.**
best by y by to condemne all thynges indifferēt
lye. But to suffre and dissemble with the lesse/
that they might weede out the opinions which
were most noysome / as the apostles graunted
vnto the

Actes. 15.

S. Austyn
uc.

In answer vnto

vnto the Iewes that the gentils shulde kepe some of Moyses lawe. Actes. xv. & they might the better come to their purpose to saue the Iues with the gentles. For if they had at the first vnterly: sette off the lawe/then wolde the Iues neuer haue geuen anye audience vnto the apostles And even so. S. Austyn went wylfelye to worke. First condemnynge by the scripture that erreure which was most no ysome/ and wrote on this maner. Albeit some might be purged thorow fyre/ yet not such as & apostle condemneth when he saith that & persones which so do shall not possesse the kingedome of heaue. And where they wolde haue stucke vnto Paules text. 1. Cor. .3. & affirme that they shulde be saved thorow fyre. S. Austyn answered/ & Paules text was vnderstande of the spirituall fyre which is temptacyon/affliccyon/tribulacyon &c. This wrote he in the. 67. 68. of his enchiridiō to subverte that grosse erreure/that al shulde be saved thorow the fyre of purgatorie. yet in the. 69. he goeth a litle nere them/and sayeth & it maye be doubted whether there be any such purgatorie or not/ he durst not yet openlye condemne it / because he thought that men coude not at that tyme beare it. But after in his booke which he entituled de vanitate huius seculi/there doth he fullye shewe his minde in these wordes: Scitote quod cum anima a corpore auellatur/statim aut pro meritis bonis in paradiso collocatur aut pro meritis malis in inferni tartara precipitatur. That is/ were ye well that when & soule is departed fro the bodie/ eether is it by and by put in paradys accordinge to his good desertes: or els it is thrust hedlinge in to hell for his synnes. Here he clere condemneth purgatorie. For if this be done by ad

My Lorde of Rochestre
done by and by asone as the soule is departed
from the bodye/then cā there be no purgatoye.
And so makeith. S. Austyne hoell with vs. This
he seith that. S. Austyne dissenteth from his com-
panion. S. Hierome/or from his awne
Master. S. Ambrose: Hape vcre
lye. Now be it I will allege
their awne wordes/and
then iudge

Synte Ambrose dissenteth not from. S. Au-
styne/but doth stablisch his sentence as ful-
ly as is possible. For he writeth in the seconde
chaptre of his boke which is called de bono mor-
tis / on this maner bringinge in the wordes of
Dauid. Psal. 39. Advena ego sum in terra et pe-
regrinus sicut omnes patres mei. Et ideo tan-
quam peregrinus ad illam sanctorum commu-
nem omnium patriam festinabat. Petens pro
huius commorationis inquinamento remitti si-
bi peccata priusquam discederet de vita.
Qui enim hic non acceperit remissionem pec-
catorum/illuc non erit. Non erit autem quia ad
vitam eternam non potuerit peruenire/quia vi-
ta eterna remissio peccatorum est. Ideoq; dicit
remitte mihi vt refrigerer priusquam abeam &c.
that is/ I am a straunger and pilgryme in the
erth/as all my fathers haue bene. And therfore
as a pilgryme he hasted vnto the comē countre
of all santes/requitinge for the filthinesse that
he had receaved in this bodelye mansion/ & his
sinnes might be forgiven him before he depar-
ted from this life. For he that here hath not re-
ceyved forgivenesse of his sinnes/ shall not be
there. He shall not surely be there/for he cā not
come vnto everlastinge life/for everlastinge life
is the for-

S. Ambro-
se/

An answer vnto

in the forgeuenesse of sinnes. And therfore he sayeth / forgeue me that I maye be cooled before I departe. Here maye you euidently perceaue that Saynt Ambrose knoweth not of purgatorie nor of any forgeuenesse that shulde be after this lyffe. But playnly affirmeth that he that receybeth not forgeuenesse of his synnes here (that ys in this lyffe) shall neuer come in heuen. And for a moze vehement affirmacyon he doubleth his awne wordes sayenge / he y^e here hath not receyved forgeuenesse of his synnes / he shall not be there / he shall not surliue be there: hemeaneth that he shall neuer come to heuen which he receyved hath not his remission.

S. Hiero
Ecclesiya

.9.

Saynt Hieromes wille make some be gathered by his exposition of the ix. chaptre of ecclesiastes vpon this texte: the deed haue no parte in this worlde / not in any worke that ys done vnder the sonne. There addeth. **S. Hiero** me / that the deed can adde nothyng vnto that which they haue taken with the out of this lyffe. For they can nother do good nor sinne / neyther can they encrease in vertue or vice. Albe ye (sayth he) some will contrarie this exposicioⁿ affirminge also that we maye encrease ad decrea^sse after deeth. Here are thye thynges to be noted first y^e the texte sayeth / that the deed are not partetakers of any worke y^e is done vnder y^e sonne. And there maye you se y^e al suffragies / offeringes / and drynges for the deed / are in vayne and profite them not / for they are partetakers of no thynge vnder y^e sonne. Secōdarilie you maye se. **S. Hieromes** awne wille y^e y^e deed can nother do good nor euill / neyther encrease in vertue nor vice. And so is purgatorie put out. for if thei can do no

.1.

.2.

My Lorde of Rochestre

can do no good/what shulde they do in purgato-
rye. And agayne if they can not encrease in ver-
tue they be like to lye longe in purgatoye. For
aduenture some man wolde thinke that they do
no good/but onely that they suffer good. To þ
I answer/ that he þ suffreth good / doth good.
For if a mā/shulde suffer hys bodye to be burnt
for the fayth of chryst/ wolde you not saye that
he did a good deede: and yet doth he but suffre.
Chrydye ys maye note that. **S.** Hierome was
not ignoraunt that certayne (as they which did 3
saye purgatoye) wolde denye his exposicion &
saye that we might encrease and decrease in ver-
tue and vice after deeth/ yet that notwithstandinge
he helde his sentence condemninge thete
opinion/which thinge he wolde not haue done
(specyallye sith he knew that he shulde haue ad-
versaries for it) excepte he had bene sure þ
his sentence was right. So I praye you
how þ not onely scripture/but euē
they awne doctoures condemn-
ne this phantasticall pur-
gatoye. And yet my
lordes are not a sha-
med to saye that
all make for
them.

¶
Neverthelesse I will go further with him.
Be it in case that all the doctours did af-
firme purgatoye/ as they do not: what were
my lordes the nere his purpose: verelye not one
rote. For the auctorite of doctoures by my
lordes awne cōfession extendeth no further bus
is oyle to be admitted whyles they cōfirme their
wordes bi scripture: els bi someprobable reaso-
for my

An answer writte

Roche
Are

For my lord writeth on this maner. Article. 37
the pope hath not so allowed þ holc doctrine of
S. thomas That mē shulde beleue everye poynt
x he wrote were true. Neither hath the church
x so approued eyther. S. Augustyne or. S. Hiero-
x rom no nor any other auctours doctrine / but
x that in some places we maye dissent from them
x for they in many places haue openly declared
x them selves to be inen / and manye tymes to ha
be erred. These are my lordes awne wordes.

Now sith the doctours sometime erre / and in cer
tayne places are not to be admitted (as he graū
teth hym selfe) how shulde we knowe when to
approue them and when to denye them? If we
shulde hange on the doctours auctorite / then
shulde we as well allowe þ vntruth as þ truth
sith he affirmeth both. Therfore we must haue
a iudge to disserne betwene truth and falsched
And who shuld that be: the Pope? Naye ver
lye for he beyng a man (as well the doctours
were) maye erre as they dyd / and so shall we
ever be vncertayne. Our iudge therfore must
not be percyall flexible nor ignoraunte (and so
are all natural mē excluded) but he must be inal
terable / even serching the botome and groun
de of all thinge. who must that be? verelye the
scripture and worde of god: whych was geuen
by hys sonne / confirmed and sealed by the ho
lye gost / and testefyed by myracles and bloude
of all martyrs. Thys wordes the iudge that
must examyne the matter / the perfecte touch
stone that tryeth all thinge and daye that disclo
seth al iuggelinge mistes. If the doctours saye
anye thyng not dyssonaunte from thys worde
then ys yt to be admitted and holden for truth:
But yf any of theyr doctrine dyscorde from ys

My Lorde of Rochestre

It is to be abhoyred and holden a curste.

To thys full well agreeth. S. Justine which S. Augustyn
writeth vnto. S. Hierome on this wyse: Dear synne
brother/ I thinke that you will not haue youre
bookes reputed like vnto the workes of the pro-
phetes and apostles: for I (the scripiture refer-
red) do read all other mennes woordes on that
maner/that I do not beleue them because the
auctoure so sayth/be he neuer so well leyned and
holpe/excepte that he can certefye me by s^c scrip-
ture or cleare reason that he sayeth true. And
even so wolde I that other men shulde reads
my bookes/as I reade theys. These are. S. Aus-
tyns wordes. And thus haue I proved both
by. Saynt Augustyne and also by my lordes awn
ne wordes/that no man is boude to beleue the
doctours/excepte they can be proued true either
by scripiture or good reason not repugnaunte
to scripiture. Therefore let vs se what scripiture
or good reason my lorde byngeth to approue
hys doctours withall for els they can not hel-
pe him(as we haue declared both by. S. Augu-
styn and my lordes awn confession) although
they all made with him/as they do not. First he
bringeth in the sinne agest the holy gost. Mat.
xii. And paule. 1. Cor. xii. And. 1. Ioan. 5. And apo-
calips. 5. whych textes I passe over because I
haue answered vnto them before in the seconde
boke/agent Master More.

The first reason that my lorde hath whych
is not before soluted/for as I sayed s^c rea-
sons s^c are all ready dissolved will I now ouer-
hippe s^c thys/ whych he groundeth on diuerse
scriptures. Of s^c soules s^c are departed/ some a-
re all ready dāpned in hell/and some are all rea-
dy in heave

Rochestre
Luce. 16.

In answers vnto
dye in heaven. And to proue thys true he alle-
geth the parable of the ryche man. Luce. xv. +
I am sure, my loide is not so ignorant as to
saye that a parable proueth anye thyng.
But the ryght vse of a parable is this, to expos-
de an harde texte or pointe that was before tou-
ched and coulde not entre in to euery manes ca-
pacite. Neyther are all thynges like which are
spoken in a similitude / neyther yet all thynges
true that are touched in a parable: but we must
consyder the thinge wherfore they be spoke / and
applye the onely to that they are spoken for / and
let the residue goo: as Wyllyam Tyndale hath
wel declared vnto you in the parable of wiche-
d Hammon. Thys parable is verye harde to be
expounded. The cause ys this / no man can well
espye by the texte for what purpose it was spo-
ken. But this shulde seeme to be the cause / that
there were manye of the pharisees and other mul-
titude whych wolde not beleue the preachinge
of Christ although he confirmed his wordes with
the auctorite of Moses and the prophetes / but
they were curious and some deale phantasticall
and therefore wolde they not beleue hys wordes
excepte some apparacions had bene made vnto
them that they myght haue bene assured
by the that were before deed that hys wordes
were true.

Vnto such yt ys lyke that he speaketh this
parable / playnlye concludynge that they shul-
de haue no such apparacions of the deed / and
also that yt was not necessarie: but that they
had Moses and the prophetes / to whom if they
wolde geue no credence / then shulde they not be-
leue although one of the deed shuld rise agayn
and tell yt them

Not withstanding

My Lorde of Rochestre

Notwithstandinge let me graunte it hym/that
some are all readye in hell and some in heauen
(which thinge he shall never be able to proue by
the scripture/ yee and whych playnlye destroys
eth the resurrexion and taketh awaye the argu-
mentes wherewith chust and paule do proue that
we shall ryse) yet I saye let me graunte yt hym
to se how he will conclude. what foloweth on Rochestre

Neither it is credible (sayeth he) that all
which are not cast in to hell shulde strenght wa-
ye goo to heauen/therfore must we put a purga-
toyre where they maye be purged.

I answered/ All that lyue are faithfull or vn Faith
faithfull. If he be vnfaithfull then is he damp-
ned. Ioan. iii. If he beleue the is he not conden-
ned/ but is gone from death to lyfe. Ioan. 3.5
The right wyle man when he dyeth shall rest in
peace. Mapi. iii. And euerie faithfull mā is right
wyle before god (as the hole ystle. to the Ro-
mans proueth: Ergo then euerie faithfull man
shall rest in peace and not be toymented in the
paynes of purgatoyre. And as touchinge this
poynte where they rest/ I dare be bolde to saye
that they are in the hande of god/ and that god
wolde that we shulde be ignorant where they
be/and not to take vpon vs to determine the
matter.

Paradvecture you wolde enquire of me (sith
y parable sayeth y Lazar^s rested in Abrahams bo-
some) what Abrahams bosome is? To y wolde I
aswre y Abrahams bosome were nothinge els
the Abrahams sayeth. for all we are called y chyl-
dre of Abrahā because of his perfeite faith wh-
ich we ought to folow. in this faith are manye
in a maner infinite degrees not whistodlige if it
be no greter the a mustard seed y is to sale verie
i 2 (smalle) yet shal

In answere vnto

pet shall yt save vs. He that departeth in thys
fayth resteth in peace and wayteth for the last
daye when god shall geue vnto hys faythfull/
that is/to hys electe (for onelye are the electe fay
thfull and the faythfull electe) the crowne of his
glorie whych he hath prepared for them that lo
ue hym. Thys crowne doth paule saye that he
shall receaue yt in that daye. 2. Tim. 4. that is
in the daye of iudgement. And in the meane rea
son god hath so prouided for vs/that they shal
wayte vntyll the numbere of theyr brothre whych
daylie suffre and shall suffre for christ/be hys
lye fulfilled/ and so shall they not be made per
feyte with out vs. Hebr. xi. If my lord wyl
vnderstonde by Abrahams bolome heauen/ I
will not be contencpous / let the chrysten iudge
whych sentence seemeth most true. But thys is
once a clere case that of thys he can proue no
purgatoire. For the vnfaythfull are all reu
dyd dampned / and the faythfull rest in peace/
let hym call that what he wyl/whether to rest in
heaven or to rest in theyr sayeth vntyll the last
daye. For I am sure there ys no man so mad
as to saye / that to rest in peace shulde sygnifie
to lye in the paynes of purgatoire.

Furthermore / thys text shall rather
make sore agensst hym then any thyng with
hym. For Lazarus / whyles he was lyvinge
was not wythout synne / nor no man els. 1.
Johannes. 1. so that no man as longe as he
hath breath in hys bodye can saye that he ys
wyth out synne / for then shulde he make. Sa
ynt Johan a liar. And yet was not La
zarus caried in to purgatoire to be purged
of hys synnes whych were remainynge in
hys bodye

My lorde of Rochestre.

his bodye the hours of his deeth: wherfore I
maye conclude that there is no such purgatorie
for god is as iust vnto him as vnto vs / and
therfore wolde he purge him as well as vs / and
agayne he is as mercifull vnto vs as vnto him
and will as well forgeue vs as him / with out
broylinge on the coles in purgatorie: for his ius-
tice and merce are ever one and not alterable.
But oure perfeyte purgacion is the pure blou-
de of Christ which washeth awaye the sinne of
the worlde. And albe it we ever haue the rem-
nautes and dygges of sinne / and rebellion of
oure membris as longe as we haue liffe / yet are
they hoellye finished in deeth / for of suche effica-
ce is christes deeth / that it hath tourned y^e deeth
of his faithfull (which was layed vpon vs as
the payne of sinne) in to a medicyne agens sinne
which fullye cureth it and maketh an ende of it /
as it was well figured in gollas that was slay-
ne with his awne swerde.

Ad where as my lorde bringeth for his pur Rochestre
posse Mat. xij. that men shall geue accou^t Mat. 12.
tes of euerie idle worde / I haue soluted that be Frith
for agens master Hore / that I thinke he shall
scape him selfe that he is answered. For if men
shall geue a rekeninge for them on the daye of
dome (as the texte sayeth) that shulde rather ar-
gue that there were no purgatorie wherein tho-
se sinnes shulde be purged / for if they had bene
purged before of them / then shulde they not ge-
ue an accountes for the. And if it proved any
thinge at all / it shulde proue that there were a
purgatorie after domesdaye which no mā was
ever so folish as to graunte.

But the true vnderstandinge of this texte
is this. There are two kinde of men one sayth

13 full / y

In answere vnto

yet shall yt save vs. He that departeth in thys
fayth resteth in peace and wayteth for the last
daye when god shall geue vnto hys faythfull/
that is/to hys electe (for onelye are the electe fay
thfull and the faythfull electe) the crowne of his
glorie whych he hath prepared for them that lo
ue hym. Thys crowne doth paule saye that he
shall receaue yt in that daye. 2. Timo. 4. that is
in the daye of iudgement. And in the meane rea
son god hath so prouided for vs/that they shal
wayte vntyll the numbze of theyr brothre whych
daylie suffre and shall suffre for christ/be ho
lye fulfilled/ and so shall they not be made per
feyte with out vs. Hebr. xi. If my lord wyl
vnderstonde by Abrahams bosome heauen/
will not be contencpous / let the chrysten iudge
whych sentence seemeth most true. But thys is
once a clere case that of thys he can proue no
purgatoire. For the vnfaythfull are all reade
dye damped / and the faythfull rest in peace
let him call that what he will/whether to rest in
heaven or to rest in theyr fayeth vntyll the last
daye. For I am sure there ys no man so mad
as to saye / that to rest in peace shulde sygnifye
to lye in the paynes of purgatoire.

Furthermore / thys terte shall rather
make soze agensst hym then any thyng with
hym. For Lazarus / whyles he was lyving
was not wythout synne / nor no man els.
Johannes. i. so that no man as longe as he
hath breath in hys bodye can saye that he
wyth out synne / for then shulde he make. S
ynt Johan a liar. And yet was not La
zarus carped in to purgatoire to be purg
of hys synnes whych were remainynge
hys bod

My lorde of Rochestre.

his bodye the houre of his deeth: wherfore I
maye conclude that there is no such purgatorie
for god is as iust vnto him as vnto vs / and
therfore wolde he purge him as well as vs / and
agayne he is as mercifull vnto vs as vnto him
and will as well forgeue vs as him / with out
broylinge on the coles in purgatorie: for his iu-
stice and mercye are ever one and not alterable.
But oure perfeite purgacion is the pure blous-
de of Christ which washeth awaye the sinne of
the worlde. And albe it we ever haue the rem-
nauntes and dygges of sinne / and rebellion of
oure membris as longe as we haue liffe / yet are
they hoellie finished in deeth / for of such efficacy
is christes deeth / that it hath tourned y^e deeth
of his faithfull (which was layed vpon vs as
the payne of sinne) in to a medycyne agens^t sinne
which fullye cureth it and maketh an ende of it /
as it was well figured in gollas that was slay-
ne with his awne swerde.

And where as my lorde bringeth for his pur Rochestre
posse Mat. xij. that men shall geue accou^{nt} Mat. 12.
of euerie idle worde / I haue soluted that be frith
fore agens^t master More / that I thinke he shall
saye him selfe that he is answered. For if men
shall geue a rekeninge for them on the daye of
dome (as the texte sayeth) that shulde rather ar-
gue that there were no purgatorie wherein the
sinnes shulde be purged / for if they had bene
purged before of them / then shulde they not ge-
ue an accomptes for the. And if it proved any
thing at all / it shulde proue that there were a
purgatorie after domesdaye which no mā was
wer so folish as to graunte.

But the true vnderstandinge of this texte
is this. There are two kinde of men one sayth

In answere vnto

Faithfull full / the other vnfaithfull. The faithfull thow
their faith in christes bloude are all readye ful-
lye purged in their harte / and their rebellious
meibies / thow deeth are hoellie subdued. The
se men shall geue no rekeninge neyther of idle
worde nor euell dede. For all their sinnes are co-
uered of Christ / and his bloude shall geue the
hoell accountes for them. The vnfaithfull vn-
to their vtter confusion shall haue the boke of
their conscience opened ad there shall be presen-
ted befoze them al their euell deades wordes / ad
thoughtes. And these are they (that christ spea-
keth off) which shall geue this greate accountes

**Vnfaith-
full**

Men

Note also that in the texte they are called
men / which worde in scripture is ever
for the most parte take in þ worst
sense / and signifyeth wyked
men / fleshye men / and
men that folowe
theyr owne lu-
stes ad ap-
petites

Rochestre

Psal. 66.

Frith

zachari. 9.

When confirmeth he purgatorie out of the
leui. psalme which sayeth / we haue gon
thow fire ad water and thou hast brought vs
in to colenesse I am sure you haue not forgoten
that Master More allegeth the prophete zach-
arye in the ix. and affirmeth that there is no wa-
ter in purgatorie. It were harde to make thes
two agre / for when men grounde them on a lye
then for the most parte theyr tales and proba-
cons are contrarie and will not well stonde to-
gither. Neuerthelesse in one poynte they agre
full well / that is / both of them saye vntreulye / so
neither nother texte serbeth anie whytte for pu-
gatorie

My lorde of Rochestre.

gatorie. And as concerninge the place of zacharye it is sufficiently declared whath it meaneth. And now will I also declare you the vnderstandinge of this texte/and first that it can not serue for purgatorie I beseech you that haue the psalter once to read the psalme and I thinke you shal wondre at their dotinge dreames and ignoraunce which allege this texte for purgatorie. The text of the psalme is this/thou hast brought vs in to a strayght and laded oure backs with trouble or heauynesse. Thou hast sette men vppon oure heedes/we haue gone thorow fyre and water and thou hast ledde vs out agayne in to a place of refreshinge. The textes before and after in the same psalme will not suffice that this place shulde be vnderstonde of purgatorie. For the texte immediatly before sayeth/thou hast sette men vppon oure heedes: But y^e chiefe defendars of purgatorie (and even Ma^rstre More him selfe) saye that they are not men/ but deuels which torment the soules in purgatorie/ notwithstandinge my lorde of Rochestre Rochest^r (good man) affirmeth that they are aungels which torment the soules there: but never agre. man dooted so farre as to saye that men torment the soules in purgatorie / wherefore I maye conclude that his texte is not ment of purgatorie/ but that the prophete ment that men ranne over the children off Israhell and subdued them / and wrapped them in extreme troubles which in the scripture are signified by fyre & water. Besydes y^e & y^e textes folowinge will not admitte y^e this shulde be vnderstonde of purgatorie. for it foloweth immediatlye/ I wil etre in to thy housse with burnt offerings/ I shal offer unto y^e fette sacrifices with y^e reke of wethers
I shall

In answer vnto

I shall burne to the oren and gotes. Now is there no man so madde as to thinke that þe soules of purgatorie shulde offere vnto god any such sacrifices. So that the texte is playnlye vnderstonde of the childe of Israel which thow the lord were deliuered from their afflictions and enemyes and then offered their loyall sacrifices of prayse and thanks to þe lord their childe and protection.

Rochestre **N**ow flieth my lord vnto the church and sayeth / that because the church hath affirmed it we must nedes beleue it / for the church can not erre. As thouchinge this poynte I will referre you vnto a worke that wylliam Tyndale hath writen agens. N. More / wherein ye shall well perceyve what the church of Christ is / and that his church never determed any such thinge. But that it is the sinagoge of Satan þe maketh articles of þe faith and bindeth mennes consciences further then the scripture wille.

Rochestre **W**hen wereth his lordeshippe somwhat hoate agens Martin Luther / Because he wolde þe no man shulde be compelled to beleue purgatorie. For my lord sayeth that it is profitable and well done to compell men to beleue such thinges whether they will or wil not. And to stablish his opinion he plucketh out a worde of þe parable of luke. xiiij. that a certen man made a greate souper / and sayed vnto his seruauntes / goo forth quye in to the wayes and compell them to entre in.

Frith. **U**erelye there Christ ment no nother thinge / but that his apostles shulde goo forth in to all the worlde and preach his worde vnto all nacjons / openinge vnto them the miserable state and condicion that they be in / and agayne what merce

My lord of Rochestre.

mercy god hath shewed the in his sonne christ.
This wolde Christ that his apostles shulde ex-
pounde and laye out so evidently by reasons/
scriptures and miracles vnto the gentils/ & they
shuld even by their manifest persualions be cō-
pelled to graunte vnto them that he was christ/
and to take vpon the the faith that is in christ
One this maner did Christ compell & saducees
to graunte the resurrection. Matthei. xxi. And
by these meanes compelled he the Pharisees to
graunte in their consciences that he did his my-
racles with the power of god/ and yet astirwar-
de of verye hate knowinge in their hartes the
contrarye/ they sayed that he did them bi the po-
wer of the devell, Matthei. xxi. But to saye that
Christ wolde haue his disciples to compell men
with prisonnēt/ feters/ scourginge/ & werde & fy-
re is verye false & farre from the mildenesse of a
christen spirite/ although my lord appoyne it ne-
ver so moch. For Christ did forbid his disciples
such tyrannye/ & rebuked them because they
wolde haue desyred that fyre shulde descende
from heaven to consume the Samaritanes wh-
ych wolde not receyue Christ Luke. ix. But he cō-
maunded them that if men wolde not receyve
their doctrine / they shulde departe from thence
and sprinkle of the dust of their fete to be a testi-
monyne agens the vnfaithfull that they had be-
ne there and preached vnto them the worde of
liffe: But with violence will god haue no man
compelled vnto his lawe. Paule also testifyeth.
ij. Corin. i. that he had not rule over the Corin-
thians as touchinge their faith. By oure sayth
we stande in the lord/ and by oure infidelite we
falle from him. Is no man can serch the herte
but only god/ so can no man iudge of our oure
faith/

Luce. 9.

In answer vnto

ee faith but onlpe god thow his holpe sprete

Hurth: rinoz / faith is a gifte of god / which
he destributeth at his awne pleasure. 1. Cor. xij.


1. Cor. 12

If he geue it not this daye / he maye geue it to
morrow. And if thou perceyve by any exterior
worke that they neybour haue it not, enstruete
him with goddes worde and praye god to geue
him grace to beleue: and that is rather a poynte
of a christen man then to cōpell a man by deeth
or exterior violence.

Hyndlye / what doeth thy compulsion and
violence: Werclpe nothinge but make a starcke
hypocrite. For no man can compell the harte to
beleue a thyng; excepte it se euidence and suffis
cient profe. I haue harde tell of a boye which
was present at his fathers burninge for his bele
ue / and assone as the officers had espyed y boye
they sayed to ech other; Let vs take him and ex
amine him also / paradvecture we shall finde him
as greate an heretike as his father. When the
boye sawe that his father was deed / and that y
catchpolles begāne to snatch at him. he was so
re dismayed and thought that he shulde dye to.
And whē one of them apposed him askinge him
how he beleved / he answered: Maister / I bele
ue even as it pleaseth you. Even so by tourmen
tes and craftye handlings a man maye be com
pell'd to saye that he beleveth the thinge which
he neyther thinketh nor yet can beleue. For a
mannes faith is not in his awne power. But
how doth god accepte this thinge / to saye that
I beleue that which in dede I beleue not: Were
lye he vtterlye cōdēpneeth it whether the opiniō
be true or false. For if the opinion be true (as
by example that the faith in Christes bloude iu
stefyeth me before god) and I confesse it befo
re all the

My lorde of Rocheſtre.

ee all the byſhopes in englonde with my mouth
and beleue it not with myne harte / then am I
nothings the better (for I ſhulde haue no parte
of Chriſtes bloude) but I am moch the worſe.
For firſt god condempneth me / which iudgeth
me after myne harte / and alſo myne awne harte
condempneth me becauſe I haue openly graun-
ted that myne harte denyeth.

And contrarie wyſe / if I ſhulde beleue this
fullye in myne harte / ad yet for feare of perſecu-
tion ſhulde denye it when I were examined ope-
lye of my faith / then ſhall I be condemned of
god (excepte I repent) and alſo mine awne har-
te ſhalbe a witneſſe to condemne me. And ſo
is it verpenoſſome and vngodlye to be
compelled vnto any thinge / for
god euer ſercheth the harte
which cannot be com-
pelled. 

But my lorde obſecteth writinge vppon the Rocheſtre
viii. article ſayinge: If a man take awaye Pardons
purgatoꝝ / for what entent ſhall we nede any
pardons? As longe (ſayeth he) as no man regar-
ded purgatoꝝ / there was no man that ſought
any pardon / for all the eſtimacyon of pardons
hangeſh therof / ſo that we ſhall haue no nede
of them / if there be no purgatoꝝ. Frith.

Werelye I care not though I graunte him
that to. And I thinke y^e Monye was the mo-
ther of them both. For out of y^e ſcripture ſhall
he be able to proue neyther nother.

But manon is a greate god / even of power
ynough to inuēt ſuch knackes / yee and to make
them articles

In answere vnto

them articles of the faith / & to burne those that
can not beleve the. And it was a preatye practi-
se to make such poyntes articles of the faith/for
after y^e oure holpe fathers had geuen vppe prea-
ching & wolde take no moze paynes/neither see
ve their brothyren any moze/then sette they vppe
such articles of the faith as shulde bringe in mo-
nye to vppholde their astate with all. And he y^e
wolde not beleue them/tydde him out of y^e wa-
ye for feare of disclosinge their iugglinge/for he
that douteth of pardons & purgatoire/he pluc-
keth oure holy father by the beerde.

Rochestre **N**otwithstandinge my lord cōfirmeth both
pardons & purgatoire/by the texte y^e christ
spake vnto Peter Mat. xvi. To the will I ge-
ue the keyes of the kingdō of heauen/& what so
ever thou bindest vpon the erth it shalbe boun-
de iⁿ heaue/& what so ever thou loosest on y^e erth
it shalbe loosed in heauen. But these wordes
(saith my lord) had bene spoken in vayne if he
coude not geue pardons and loose men out of
purgatoire. &c.

Trith.

As touchinge the keyes / albe it they haue
often tymes bene declared & in a maner in eue-
rye treatise y^e hath bene put forth in the englishe
tongue/yet will I sumwhat shew my minde in
them. There is but one keye of heauen which
Christ calleth the keye of knowlege Luc. xj. And
this keye is the worde of god. Christ rebuked y^e
aweggebers for takinge awaye this keye from
the people/for they with their tradicyons/& fal-
se expolicyns had fullye excluded the keye of
knowlege which is the worde of god & had clene
shutte vpp y^e scripture as oures haue done now
adayes. It is also called y^e keye of dauid which
shutteth & no man openeth/openeth & no man
shutteth

The ka-
yes Lu. 11


My lorde of Rochestre.

shutteth Apo. iii. And because of these two effectes Apo. 3:
 es which it worketh (for it both shutteth & ope
 neth) hath it the dominaciō of keyes / & yet (as I
 sayed) in dede it is but one / which is the worde of
 god. This keye or keyes (now calle it as you
 will sith you knowe what it meaneth) Christ de
 lyvered vnto Peter & vnto his other apostles a
 like / which you shall easely perceave if you
 marke whers & when they were geven. For mat
 xvi. they were onely promised & not yet geven / Mat. 16.
 for Christ sayed I will geue the the keyes / & not
 I geue the. But after he was risen from deeth
 then performed he his promisse & gaue y^e keyes
 to all indifferentlye as thou maist se Johan. xx.
 and luke in the. xxiij. expoundeth it / y^e he opened Johan. 20
 their wittes to vnderstonde the scripture y^e re- Luc. 24.
 pentance & forgeuenesse might be preached. &c.
 Therefore it is the worde y^e bindeth and looseth
 thorow the preachinge of it. For when thou tel
 lest them their vices & iniquities cōdemnige the
 by the lawe / then bindest thou them by y^e worde
 of god / & when thou preachest mercye in Christ
 vnto all y^e repent / then dost thou loose them by
 the worde of god. Therefore he y^e preacheth not
 the worde of god / can neyther binde nor loose /
 no / though he call him selfe pope. And contrarie
 wyse / he y^e preacheth his worde he bindeth & loo
 seth even as well as Peter & Paule / although
 he be called but Sir Yhon of the countrey. And
 consequentiye / to saye that he pope can deliver
 any soule out of purgatorie (if there were one)
 is but a vayne lye / excepte he can proue that he
 goeth doune vnto them & preach vnto them the
 worde of god (which is the salt that must season
 them & haue y^e must lette them out) for other lo
 singe is thome noue. And likewyse / to saye y^e the
 pope

In answer vnto

pope can geue any pardon to redeme sinnes/except he preach me that Christes bloude hath pardoned me / is euen like vanite.

Mat. 16.

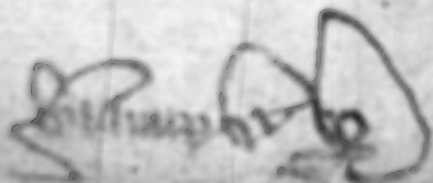
He thinketh also that he wadeth to depe to descende to purgatoire by this texte. For the texte sayeth / that whate so ever he bindeth on erth shalbe bounde in heauen. and what so ever he loseth on erth. &c. But now they graunte the selues that purgatoire is not on erth / but the thirde place in hell: And therfore it passeth his bondes to stretch his hand to purgatoire: and so this texte can not serue him. 

Rochestre

Not withstandinge my lord is not content to geue him this power onely/ but he hath so farre waded in the popes power/ that he hath graunted him full auctorite to delyver all men from hell (if they be not dampned all ready) for (sayeth he) who so ever haue committed a capitale crime hath thereby deserved dampnacoon/ and yet maye the pope delyver him both from the crime and also from the payne due vnto it/ And he affirmeth that. iiij. crimes in the .xxj. article for feare of forgettinge.

Frith

Upon this popate will I a little reason with my lord/ and so will I make an ende. If the pope maye delyver any man from the crime that he hath committed and also from the payne due vnto it/ as you affirme/ then maye he by the same auctorite delyver. xx. an hundred/ a thousand/ yee and all the worlde: for I am sure you can shew me no reason why he maye delyver some and not all. If he can do it/ then let him delyver everie man that is in the poynthe of death both from the



My lorde of Rochestre.

from the cryme and from the payne/and so shall
 never man moze neyther entre in to hell nor yet
 in to purgatozpe: which were the best dede and
 most charitablist that ever he did / yec and this
 ought he to do (if he coulde) although it shulde
 cost him his awne life and soule therto (as Mo- Exodi. 32.
 ses and Daule geue him ensample) but yet the- Rom. 9
 re is no icoperdye of neyther nother. Now if he
 ca do it (as you saye) I will not / then is he the
 most wretched and cruell tyraunte that ever ly-
 ved/ even the verve sonne of perditio and woze-
 hpe to be dampned in an hundzed thousand hel-
 les. For if he haue receaved such power of god
 that he maye save all men and yet will not / but
 suffre so manye to be dampned/ I repozte me vn-
 to youre selves what he is worthye to haue?

Now if any man wolde solute this reason ad
 saye that he maye do it / but that it is not mete
 for him to do it/ because p by their paynes god-
 des iustyce maye be satysfied: I saye that this
 their evasion is nothinge worth/ neyther yet ca
 I imagine any waye wherbye they maye haue
 anye apparence to escape. For my lorde sayeth
 him selfe that the pope must pacifye goddes iu-
 stice for everye soule that he delyvereth fro pur-
 gatozpe: and therfore hath he imagined that the
 pope hath in his hande the merites of Chyistes
 passion which he maye applye at his pleasure
 where he will. And also he sayeth that the meri-
 tes of Chyistes passion are sufficient to redeme
 all the synnes in the worlde. Now sith these me-
 rites on their parte are sufficient to satisfye the
 iustice of god and redeme the hoell worlde/ and
 also that the pope hath them in his hande to
 distribute at his pleasure: then lacketh the- Q
 re no moze but even the popes distribucion
 vnto the

In answer vnto
vnto the saluacio of the hoell worlde. For he ma-
ye pacethe goddes wrath and satisfie his iustice
(sayeth my lord) by applynge these merites to
them that lacke good workes. And so if þe pope
will/goddes iustice maye be fullie satisfyed and
the hoell worlde saved. Now if he maye so iust-
lye and easelye save the hoell worlde (cherite al-
so movinge him vnto it) and yet will not applye
these merites so frutefullye/then is the faulte on
lye his/and he the sonne of perdycon and wort-
hye moze payne then can be imagined. And so
is not the reason improved but moche moze sta-
blished/and as I thinke inevitable.

Beholde I praye you whether my lord of
Rochestre hath brought oure holye father in
abauncynge his power so hye/euen in to þe de-
pest piete of hell. Which (if my lord saye true)
it is impossible for him to abyde. But it chaun-
ceth vnto him euen as it doth customablie whe-
re such pryde raigneth: for when they are at the
hycht/then falle they doune hedlinge vnto their
vtter confusion and ruine.

If anye man feale him selfe greaved and
not yet fullie satisfyed in this matter
lette him wyte his minde/and by
goddes grace I shall make him
answere/that with speede.

Praye Chyisten reader þe
the worde of god ma-
ye encrease.

Amen.



